

THE SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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Unseen Resources

Christians Should Rely on the Unseen, Eternal Resources of God; Unseen Provision and Protection and the Unseen Presence

By Evangelist John R. Rice

Hagar, the Egyptian servant girl of Sarah whom she gave to be Abraham's wife and then hated, has always had my sympathy. Sarah and Abraham doubted that God would give Sarah a child when she was old, and they agreed to help God keep His promise of a son and heir by having Abraham take the slave girl as a wife. The story is told in Genesis, chapters 16 to 21. There is small wonder that when the Egyptian girl conceived a child "her mistress was despised in her eyes" (Gen. 16:4). Sarah made the life of her servant woman miserable, greatly to Abraham's distress, and he later was instructed to hearken to Sarah and send the defenseless woman and her child out into the pitiless wilderness.

The poor mother went away with a bottle of water and some bread, and when the water was gone she laid her child down to die and hid her face from his suffering with the despairing tears of a mother's anguish. But God

had not forgotten. Genesis 21:16-19 says:

"And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink."

The Unseen Well

There near at hand was a bountiful well of water. Expecting that she and her son would die of

(Continued on page 6)

Prize Winner in Annual

Sword Evangelistic Sermon Contest

"THE ZERO HOUR"

Highland Park Baptist Church, Chattanooga, Tennessee
By Dr. Lee Roberson, Pastor

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. . . Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."—Matt. 24:36, 37, 44.

The following appeared in a

Tokyo mail sack:
At Christmas Island
And in Siberia
And on Bikini
And in Nevada
Scientists count seconds:
"ten"
"nine"
"eight"
"seven"
"six"
"five"
"four"
"three"
"two"
"one"
(then)
"ZERO"

In Heaven
Me thinks Gabriel must have trumpet to lips,

And God be counting!
I hold my breath—Aye, the whole world holds its breath—
Will God be soon saying,
"ZERO"?

There is coming a time when God will say "Zero." At that moment our Saviour will come. His coming for His own will begin a well-ordered sequence of events prophesied in the Word of God.

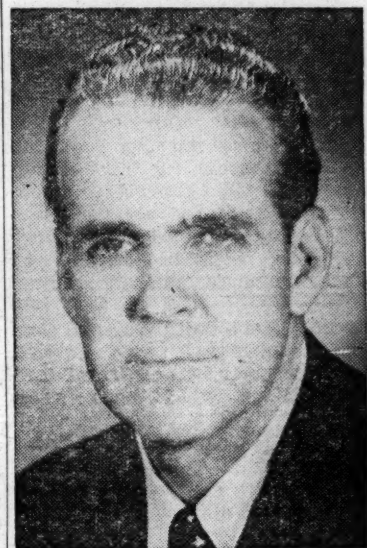
Time has a peculiar and interesting place in the Word of God. For example, Noah was one hundred and twenty years in the building of the ark. Moses lived for one hundred and twenty years. Moses spent forty days and nights on Mt. Sinai. The Lord Jesus fasted forty days and forty nights, then the tempter came to Him.

In the second coming of Christ we find the number of years quite prominent. For example, the tribulation time will be for seven years. Christ will reign upon the earth for a thousand years, and after the reign of Christ will come the new heavens and the new earth wherein dwelleth righteousness.

Now, regarding the second com-

ing, the Bible says, "No man knoweth the hour." We do not know when our Saviour is coming, but we do know that He is coming.

(Continued on page 5)



Dr. Lee Roberson

My God, My God, WHY?

By Evangelist Robert L. Sumner

(Mechanically recorded for THE SWORD OF THE LORD, Sunday night, July 22, 1956, at Calvary Baptist Church, Wheaton, Illinois.)

"And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is being interpreted, My God, my God, why hast thou forsaken me?"—Mark 15:33, 34.

Here is an insight into the tremendous depths of the personal suffering which the Lord Jesus endured on the cross of Calvary. This is what He prophetically re-

ferred to when the two brothers, James and John, came to Him, as recorded in the tenth chapter of this same Gospel, asking for the privileged seats on His right hand and on His left in the coming kingdom. The Lord Jesus told them, "Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" (vs. 38). The cup, of course, referred to His inward sufferings; the baptism to the outward.

They foolishly said, "We can." Then the Lord replied, in effect, "Well, all right, you can. You, too, will die a violent death at the hands of men."

One of the brothers, James, was the first to die the violent death, and John, the other brother, was the last of the disciples to die. But Jesus said, "Can you drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" He was referring here to the agonies, to the sufferings on the cross of Calvary that

He was to endure in our place and stead.

Of the depth of the drinking of that cup and the awfulness of that baptism, I don't suppose any individual will ever know or will ever fully, truly understand. In order to comprehend the intense sufferings of Christ, in order to understand this cry, "My God, my God, why hast thou forsaken me?" one would have to go to Hell and taste the agonies of Hell itself.

But even to go to Hell would not be sufficient. We would need to go to Hell as a sinless one, as one who had never committed iniquity of our own, never been guilty of any sin of our own. Even that would not be sufficient. In order to understand the agonies of this suffering He endured it would be necessary to go to Hell as the sinless Son of God. Only He, the Son of God, the only one who was sinless in Himself, could understand fully all that was involved when He died on the cross and cried, "My God, my God, why hast thou forsaken me?"

It was said that the great reformer, Martin Luther, sat for hours in one position in his study studying this cry from the cross. After considerable meditation he was seen to rise from his seat and exclaim in amazement, "God

(Continued on page 8)

There is another passage closely connected with the two that we have just been studying, and that is closely connected with them in thought, to which I shall now call your attention. It is found in Ephesians 6:18:

"With all prayer and supplication praying at all seasons IN THE SPIRIT, and watching thereunto in all perseverance and supplication for all the saints."

The three words to which I wish to call your especial attention are these, "in the Spirit." We find the same thought in the Epistle of Jude, verses 20, 21:

"But ye, beloved, building up yourselves on your most holy faith, PRAYING IN THE HOLY GHOST, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

In those words, "praying in the Holy Spirit," and "praying in the Holy Ghost," we find one of the two greatest secrets of prevailing prayer.

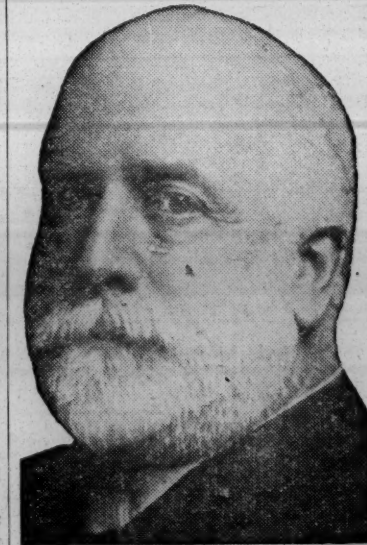
The other of the two greatest secrets of prevailing prayer is found in the words of our Lord Jesus in John 14:13, 14:

"And whatsoever ye shall ask IN MY NAME, that will I do, that the Father may be glorified in the

Son. If ye shall ask any thing IN MY NAME, that will I do."

Those words we studied day before yesterday, "Praying in the name of the Lord Jesus," and "Praying in the Holy Ghost" are the two great secrets of prevailing prayer. If anyone should ask

(Continued on page 4)



Dr. R. A. Torrey



Evangelist Robert L. Sumner

THE EDITOR'S Notes

by John R. Rice

These notes are written Friday, January 16, in the bedroom of Pastor Ronald Creech of the Edgemont Free Will Baptist Church, Durham, North Carolina.

These Busy, Busy Days!

Four of us, Evangelist Walt Handford, Mrs. John R. Rice, Miss Joy Rice, and this editor, left Wheaton Saturday afternoon for North Carolina. We were driven twenty-six miles to the Chicago airport and daughter Libby (Mrs. Walt Handford) took the car home after we boarded an Eastern Air Lines plane for Highpoint, North Carolina. We came for three large-scale conferences on revival and soul winning at Winston-Salem, Durham, and Wilson, North Carolina. We were met by Pastor Elmo Renegar of the Urban Street Baptist Church, Winston-Salem.

The Winston-Salem four-day conference, conducted by the Sword of the Lord, had as hosts the Faith Baptist Tabernacle, Rev. Paul Raker, pastor, and the Urban Street Baptist Church. The services were held in the large Salem Baptist Church. The Piedmont Bible College, Dr. Stevens, president, helped in the conference.

I spoke three times Sunday—at Mount Calvary Baptist Church, Highpoint, where two were saved; at a mass meeting at Salem Church in the afternoon; and at Faith Baptist Tabernacle that night. Monday morning I was up at 6:00 to speak for the C.B.M.C. breakfast in Greensboro, and then spoke twice in the large conference. Yesterday I spoke twice on radio broadcasts and gave two major messages in the conference. Besides, we have had an hour and a half devotional time each noonday. I have traveled back and forth between five North Carolina cities. I have sung, preached, prayed, counseled, have averaged only about six hours sleep a night. I have mail with me unanswered, sermons waiting for editing, still untouched. Oh, these busy, blessed days!

Tonight after the services closing at Durham, we will pack up books and songbooks, drive back to our hotel room in Wilson, where Dr. Malone, Evangelist Walt Handford, and Dr. Bill Rice are holding the fort. Then Saturday night, after speaking, Bill Harvey and I will take an overnight train to Jackson to begin another conference while Dr. Bill and my son Walt and Singer Ellis Zehr close the conference on Sunday. Dr. Bob Jones, Sr., was a great blessing for four days also.

Those Blessed Preachers!

I thank God for the fellowship with Bible-believing preachers this week. There are many. Preachers have attended the Winston-Salem conference alone this week from

Maryland, Virginia, West Virginia, Ohio, South Carolina, North Carolina, Illinois, and elsewhere.

Tuesday morning there were seventy-two preachers in the services—pastors, evangelists, and missionaries. Many others have attended other services.

The conference at Durham was sponsored by seventeen pastors, noble men of God, and their hearts have been running over with joy over the new fellowship they have found with each other, and with the great spiritual impact of the conference. There are teeming plans to start strong visitation soul-winning programs, and many a new resolution and noble vow to God have been made.

Little groups of pastors from various areas have pleaded with us for such conferences on revival and soul winning in their areas or in their churches.

Singing With Joy

Mrs. Rice came to these conferences especially to help with the book table. Joy left her office work (she is "Aunt Joy" of the "Kids Korner" and one of my secretaries) to come and help me with the music. Ellis Zehr, well-known bass soloist and song leader for Dr. Bill Rice, has been in charge of the music at Durham, overlapping the Winston-Salem and Wilson conferences. Bill Harvey, of Springfield, Missouri, has directed music at Winston-Salem and Wilson, but Joy and I have sung, too. Sometimes either Joy or I have sung in duets with Bill Harvey. Sometimes Joy has sung solos, but usually she and I sing together.

All six of my daughters are musically gifted. All have taken piano and voice, and I have worked hard coaching them to sing gospel music, to sing for a blessing, and to sing in the power of God. It has been sweet to have duets with Joy. The first week in February, at Garland, Texas, daughter Grace (Mrs. Allan MacMullen) will be singing and playing with me. We have introduced several of my songs which God has greatly blessed.

He Said, "I'll Send 40 Subscriptions"

At Winston-Salem, a beloved friend came over to Pastor Raker's home and told me, "Dr. Rice, I have decided to send forty subscriptions, and you can count on me for them." He will tell his friends that if they will pay \$1.00 of the subscription price, he will pay the rest.

A lovely Christian woman handed me \$20 and said, "I'll pay for ten subscriptions at the club rate." Later she brought me the names and addresses for five of the subscriptions and said I should find ministers or missionaries for the other subscriptions she paid for.

Here is a blessed way to serve God, to spread the Gospel, and to spread revival fires among Christians. If you will write me and say, "Brother Rice, I will agree to send a club of subscriptions" (10, 20, 50, any number of 10 or more), you may send them

at the club rate of \$2.00 per year in the United States and may get them in within three months. Will you be a subscription partner?

"We Will Guarantee Expense of Your Radio Broadcast in Our City"

That is what a North Carolina pastor told me. He urged me to buy time on a good local radio station for our every Sunday half-hour broadcast, "The Voice of Revival," and asked that we keep account, and if listeners in that area failed to send in enough money to pay for the broadcast, he and his church would make up the deficit. This program, with John R. Rice preaching, with Joanna and Joy and the choir helping, can be heard throughout eastern United States on WLS, Chicago, 890 on the dial, 11:00 p.m. Central Standard Time. But that begins at midnight Eastern Standard Time, an inconvenient time for many. Please pray for this broadcast. Will you help us get the broadcast on a good station in your area?

Permanent Secretary-Typist Needed

We need a mature, efficient secretary-typist for permanent position in the editorial department of the Sword of the Lord. If you can qualify and want to dedicate your

In His life Christ is an example showing us how to live; in His death He is a sacrifice satisfying for our sins; in His resurrection, a conqueror; in His ascension, a king; in His intercession, a high priest.

—Luther.

life to this full-time Christian service in getting out the Gospel, please write at once. Experience and college training both valuable, but not required. Address the editor, Box 420, Wheaton, Illinois.

Blessed Conference at Jacksonville, Florida

The above editor's notes were written on last Friday at Durham. We closed the conference Friday night at Durham with a great crowd and a blessed time of consecration. The seventeen pastors and thirteen churches which sponsored the conference seemed very happy over the real blessing of God. After the service we packed up song books and books and drove to Wilson, got to bed at 12:30 a. m. Saturday was a big day in the Wilson conference with Dr. Bill Rice, Evangelist Walt Handford, and I, with good crowds, and new resolutions and one saved. After preaching Saturday night to a great crowd, I caught a train at Rocky Mount for Jacksonville, along with gospel singer Bill Harvey. Sunday we began with a packed house at a conference at Trinity Baptist Church, Rev. Bob Gray, pastor. This Monday morning there were forty-two preachers and the pastor expects fully one hundred out-of-town preachers for these four days. It was good to see a fine crowd on Monday morning. Brother Jack Hyles will be with us here tonight and through Wednesday night. Then he and I go to West Palm Beach, Florida, with the West Side Baptist Church, Rev. Luzene Lamerson, pastor.

Bill Harvey sings so sweetly! The fellowship is wonderful. Many husbands and wives stood last night to set out to have an out-and-out Christian home.

Two Happy Ways to Co-operate with THE SWORD

We are grateful to God for hundreds of people who feel a burden to send subscriptions to THE SWORD OF THE LORD to others. Will you be a partner, and undertake to send a club of subscriptions, 10, 25, 50 or 100 (any number of 10 or more) to THE SWORD? Then, if you will write us telling of that agreement, you may send subscriptions at the rate of \$2.00 a year. That club rate is good only in clubs, and in the United States. Canadian and foreign subscriptions require 50c per year additional for extra postage. Remember, this rate is for clubs and for cash only. Either send 10 or more subscriptions at one time, or tell us plainly that you will take a

Czech Pro-communist Re-elected by World Council of Churches

Professor Josef L. Hromadka, the No. 1 Protestant defender of Communism, has won a vote of confidence from the central committee of the World Council of Churches.

Meeting in its annual session August 21 to 29, Dr. P. O. Bersell of Minneapolis, a leader in the Augustana Lutheran Church, made another move to drop Prof. Hromadka from the small executive committee of the WCC, set up annually by the 90-member central committee. Dr. Bersell's effort in

certain quota within a limited time, and we can record you as a partner in sending subscriptions.

Just as you would give money to support foreign missions or home missions or to support a pastor or evangelist, you might well honestly give of God's money to send the Gospel to others or to stir revival fires in Christians. Send THE SWORD to pastors, missionaries, to new converts, to backsliders who need help. You are particularly accountable for your own loved ones. Why not send it to your relatives?

Another way you might help is to send thirty subscriptions at the regular rate of \$3 a year, and get free the twenty-volume set of Spurgeon's Sermons, about four hundred sermons, twenty books of about four hundred pages each. These nice clothbound books, twenty volumes, sell for \$59. You may have them for only thirty subscriptions at the rate of \$3 a year. Write us that you are working toward receiving this set of Spurgeon's Sermons, and send as many subscriptions as you can now. We will keep a record of these cash subscriptions which are being sent with the view to earning Spurgeon's twenty-volume set of sermons. Nineteen volumes are sermons, one volume is the life of Spurgeon. We think it a wonderful opportunity.

Address THE SWORD OF THE LORD, Box 420, Wheaton, Illinois.

Will You Pray for This Editor?

We greatly need the prayers of Christian friends. For one thing, we need wisdom, we need the power of God, and we need the physical strength to carry on this great work. We have more work than we know how to do, and we do not have the strength or wisdom or spiritual power for it except as God in loving mercy breathes upon us and helps us. Please pray!

An added reason why we need the prayers of those who love us is the constant slander and abuse of those who do not like our stand against modernism and so are constantly stirred up by paid letter writers, and now are going along with the popular crowd and never rebuking modernism or those who yoke up with modernism contrary to the Scriptures. There are multitudes of common people who are glad to get in the fray and write insulting letters, make false charges and berate us. I know that it is proper and right for Christians to suffer some persecution. Will you pray for us that we may be kind to those who abuse us, that we may pray for them and love them, and pray that we may be happy to suffer whatever pleases God for Christians to suffer while we try to be true? I do not want to become weary in well-doing, or discouraged, as so many others have, and quit the fight against modernism and sin. On the other hand, I do not want to become in anywise bitter or personally unkind. And I want above all to have the power of God, a burden for souls, and a constant anointing of God's blessed Spirit. I beg Christian friends to pray and I here and now thank God and praise Him for the daily help He gives and for the many Christians who faithfully hold us up in prayer.

1957 at New Haven, Conn., failed. This time he proposed a change in election procedure which called for the nomination of 15 and election by secret ballot of only 12. This proposal was defeated in the central committee following its reference to a smaller subcommittee.

In a special release from Nyborg, August 28, the World Council of Churches' press department reported: "All twelve candidates received the required majority of the votes cast, including Professor Josef Hromadka of Czechoslovakia, whose election had been questioned by Dr. Bersell at last summer's Central Committee meeting."

The vote on the 12 nominees was by secret ballot. Francis P. Miller, Charlottesville, Va., a Presbyterian, U. S., layman, requested the secret ballot "to save embarrassment on the part of people who could not conscientiously vote for the full slate." It was clear to all members of the central committee that the maneuver was aimed at Professor Hromadka. It was equally true that the majority of the leaders of the World Council of Churches intend to keep Hromadka in the inner circle of their movement.

Hromadka retains his position on the central committee as well as other representatives from Communist-controlled churches in Iron Curtain countries. No effort was made to remove Hromadka or Communist Lajos Veto or other Iron Curtain delegates from the central committee itself.

Others re-elected to the executive committee are: Dr. Eugene Carson Blake, United Presbyterian Church in the U.S.A.; Dr. Kathleen Bliss, Anglican, United Kingdom; Archbishop Y. Brilioth, Lutheran, Sweden; Rev. Peter K. Dagadu, Methodist, Ghana; Bishop L. de Mel, Anglican, Ceylon; Professor George Florovsky, Orthodox, U.S.A.; Metropolitan James of Philadelphia, Orthodox; Dr. Martin Niemöller, Evangelical Church of Germany; Bishop G. Bromley Oxnam, Methodist, U.S.A.; Dean Liston Pope, Congregational, U.S.A.; R. D. Paul, Church of South India.

The six presidents of the World Council and the chairman and vice-chairman of the central committee are *ex officio* members of the executive committee.

—From Christian Beacon

Right to Work

There are just eighteen states that say employees may not be compelled to join a union. The pressure is on to bring all the states into compulsory union membership. In California Senator Knowland is risking his political career on the side of freedom. Once it was the shop that fired the worker, now the worker can close the shop and say who is eligible to work. Tyranny can come from one end of the economic spectrum as well as from the other. Certain men must dominate the scene or else. God has endowed man with different abilities. Each man should have the basic right to sell this ability where it is needed. Unfortunately, as soon as certain men gain privileges they seek to entrench themselves against any competition. Hence, the one thing that keeps free men alert and at their best is squelched. The Australian Labor Party decided that "it does not assist in building a virile union organization in which people become unionists because they believe in it." An old adage says, "Power corrupts." It would seem from the investigations into unionism that the movement fertilizes its own seeds of disintegration. Quite possibly we have in the present socialistic elements, so powerful in present society, that which represents the "mudry clay" of Nebuchadnezzar's image (Daniel 2:43).



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Kid's KORNER

By Aunt Joy

Dear Nieces and Nephews:

Have you ever heard from your mother or father or school teacher this old saying—"Never put off until tomorrow what you can do today"?

Jesus teaches that one who delays about giving his heart to Jesus is a foolish person. To illustrate this truth, He told a story about five foolish young girls, five virgins, who were invited to a wedding feast, but waited until it was too late for them to get in. It's especially important that you do not wait to ask Jesus to save you. Today He will save you if you'll just ask Him to, and trust Him to do it. Now, here's the story Jesus told about the five foolish and the five wise virgins.

The Parable of the Ten Virgins

On the Mount of Olives Jesus told His disciples a story about the kingdom of heaven. He said, "It is like ten young women, called virgins, who took their lamps and went to meet the bridegroom. Five of the young women were wise and five were foolish. All of them had been invited to the marriage of a friend.

"Together they started to meet the wedding party. Since the wedding was to take place at night, they took their lamps for light. The foolish five did not take oil for their lamps.

"The young women waited and waited. The wedding party was slow in coming. The young women became so tired that they fell asleep.

"About midnight someone called out, 'The bridegroom is coming. Go out to meet him.'

"At that the young women got up and trimmed their lamps so they would be ready to join the procession. The foolish five discovered that their lamps without oil, had gone out. 'What shall we do?' they cried. Then they turned to their friends and said, 'Please give us some of your oil, for our lamps have gone out.'

"We cannot give you oil,' the wise young women answered. 'If we do, there will not be enough for us. Go and buy yourselves some oil.'

"The foolish young women had no choice. They went to buy oil.



While they were gone, the wedding party came. The wise young women joined the party on the way to the bridegroom's house.

"When all the guests were inside, the door was shut. Now no one else was welcome. The foolish young women arrived after the door was shut. They knocked and called out, 'Open to us.' But the bridegroom would not let them in. They had come too late."

Jesus told this story to teach the disciples that they must always be ready for His coming.

They would never know when He would call for them to leave this world and go to be with Him. If they were not ready when He called, they too would be shut out.

Many years ago, a lad, sixteen years old, left home to seek his fortune. The captain of a canal boat, a Christian man, said to him, "Be sure you start right, and you will get along well." The boy told the captain that he wanted to be a maker of soap. That was the only trade he knew anything about. The captain said, "Someone will soon be the leading soap maker in New York. It may be you! Be a good man; give your heart to Christ; give God all that belongs to Him. Make an honest soap. Give a full pound. God will prosper you, and, one day, you will be a rich man!"

The boy arrived in New York. He remembered the words of the old captain. He became a Christian, and united with a church. He gave God a tenth of the first dollar he earned. After that, ten cents of every dollar he earned went to the Lord's work. He engaged in the soap business. He made an honest soap and gave a full pound. He never forgot to honor the Lord God. How greatly did God honor him! He prospered and grew richer than he ever hoped. Then, he promised to give the Lord two tenths, and then three-tenths, four-tenths, and finally five-tenths! This is the story of William Colgate.²

So boys and girls, every time you use soap to wash your face or to wash your clothes, remember the story of the man who is responsible for having made millions of bars of it. God blessed him because he remembered to give of his money to the Lord.



*We are building every day,
In a good or evil way,
And the structure as it grows,
Will our inmost self disclose.*

*Till in every arch and line,
All our faults and failings shine;
It may grow a castle grand,
Or wreck upon the sand.*

*Do you ask what building this,
That can show both pain and bliss,
That can be both dark and fair?
Lo! its name is character.*

*Build it well whate'er you do,
Build it straight and strong and true,
Build it clean and high and broad,
Build it for the eye of God! 3*

1 Reprinted with permission from Egermeier's Bible Story Book, Revised edition, copyright 1955, published by Warner Press. Standard edition, \$3.95; deluxe edition, \$5.50.

2 & 3 Reprinted with permission from 1001 STORIES FOR CHILDREN AND CHILDREN'S WORKERS by Alice M. Knight, Wm. B. Eerdmans Publishing Co.

INCIDENTS and Illustrations

By Evangelist Robert L. Sumner
Contributing Editor

Foolproof (?) Birth Control

Young couples in our twentieth century, principally to escape the responsibilities and cares of a family, often seek more effective means of birth control. A Rotterdam plumber and his wife, Mr. and Mrs. Gerrit C. Schaeffer, discovered a sure way of ridding themselves of unwanted babies—but they ended up in jail charged with murder! It seems that the Schaeffers, both in their mid-thirties and parents of six living children, decided that their family was large enough and so in the last seven years murdered each newborn baby upon arrival—a total of four in all. They confessed to the killings when police discovered the body of a days-old infant, along with the skeletons of three other babies, in the attic of their suburban home.

According to the neighbors, the Schaeffers were good to the six living children—ages seven to thirteen—and he was secretary of the Children's Playground Association in his district. But in 1951, when Mrs. Schaeffer became pregnant for the seventh time, they decided they did not want the baby and planned to kill it as soon as it was born.

This they did!

In 1952, another baby was born and they killed it. They did the same in 1954. Last November, their tenth child was born and promptly murdered. But "murder will out" and when Mrs. Schaeffer became dangerously ill due to lack of proper medical attention, a doctor was called and the grisly crime was exposed.

A terrible tragedy? Yes, but if you are going to murder your babies it matters little when you do it. The late B. H. Shaddock suggested, in his fascinating little booklet, *Stopping the Stork*, that parents wait until the babies are born before deciding whether to kill them or not. The above mentioned couple in the Netherlands was just a little later than the average in murdering what the Bible calls "an heritage of the Lord; and . . . his reward" (Ps. 127:3).

Yes, the Schaeffers had a sure method of eliminating unwanted children—but this column does not recommend it, firmly believing that what the Scripture describes as God's gifts can hardly be tragic mistakes!

"To quell the pride, even of the greatest, we should reflect how much we owe to others and how little to ourselves."

Joyous Responsibility

In this divorce-mad twentieth century, Americans are not at all unaccustomed to reading advertisements in classified sections of their newspapers announcing that some husband will "no longer be responsible" for his wife's debts. That very fact is what made the notice inserted by Montell L. Davis in the *Danville (Indiana) Republican* so pleasant to read. On his twentieth wedding anniversary, the proud husband placed the following item in the classified section: "I will be responsible for all the obligations of my wife, Vivian Davis. During twenty years of marriage she has given me great happiness, comfort, counsel and two fine children. As we begin our twenty-first year, I am proud to assume any and all her wishes."

God intended every home to be a happy home—a sample of what Heaven will be like! This is possible, in the extent God intended, only as that home is firmly established upon the solid rock foundation, Jesus Christ. The blueprint for a happy home can be found in His instructions to husbands and wives set forth in

Questions Answered by The Editor

My wife has divorced me and has remarried. Will God forgive this divorce? Am I free to marry again?

Answer: A divorce is always sad, and I think a divorce ought to be avoided when possible. Surely Jesus taught that a divorce was never to be had by a Christian except for fornication (Matt. 19:9).

However, I do not believe that you were principally to blame in this matter. And I do not think God holds you to account for the divorce. You did not want it, you did not seek it, and wanted to stay with your wife and make a good husband.

Now do you have a right to remarry? Are you a free man?

I think that according to the Word of God you are. I do not say that just because you are divorced, but because your wife has married somebody else, and so, I think, according to the Bible, has committed fornication and so your marriage is broken and you are free.

I do not think you could restore the former marriage if you wanted to; and I do not think God holds you accountable for that.

Some Christian people will hold it against you that you have a divorce. And some will think that you had no right to remarry. But as I understand the Bible, when one partner has broken the mar-

riage by fornication, as your wife has done by marrying another man, and since the marriage cannot be restored, then there is a scriptural ground for a divorce. God counts the former marriage broken, and counts you a free man.

I do not say that you should marry. You will have to talk to God about that and get His leading in the matter. But I say that you are not married, you are free. Yes, any sin or failure can be forgiven if confessed.

Now there is nothing more you can do about it as far as I know. The marriage is broken. I suggest that you simply tell the Lord that you will leave the matter in His hands. You are sorry about the divorce. If in anywise you have failed your young wife, then you are sorry for that. Perhaps she was too young to be married. I rather think she was. But when you have confessed to the Lord whatever you think may have been wrong with you, then you are to count it settled and forgiven. For He plainly promised, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

Do not fret and grieve, dear brother. I do not know that this came on because of your sin at all. It may be that God will use it yet to show you how near He is, and how you need Him. Maybe God is trying to get you ready for further use. We always ought to take such matters by faith. What we cannot understand, we can simply trust the Lord about. You know He loves you. You know that "all things work together for good to them that love God, to them who are the called according to his purpose." So depend upon the Lord and have peace in mind, and don't worry about it any more.

the Word of God. Read them! Believe them! Obey them!

"Like They Do on TV"

Described as "a friendly, bright 10-year-old who isn't too old to play with a cuddlesome teddy bear," Kerry Dale Casey, known to his playmates as "Corky," was recently taken to the county jail at Englewood, Colorado, charged with shooting a 32-year-old mother of three. It seems that the lad, who was on probation from the Denver juvenile court at the time, walked up to Mrs. Shirley Orlofsky and brandished a .22-caliber revolver, saying, "Drop your purse or I'll shoot you! I'm not kidding. I just shot a guy and dropped him." She thought he was joking and laughed. But when Corky pointed the pistol away from her and fired to show that he meant business, she began running toward her house. That was when he shot her in the back.

Later, when he was arrested and taken to the jail cuddling his

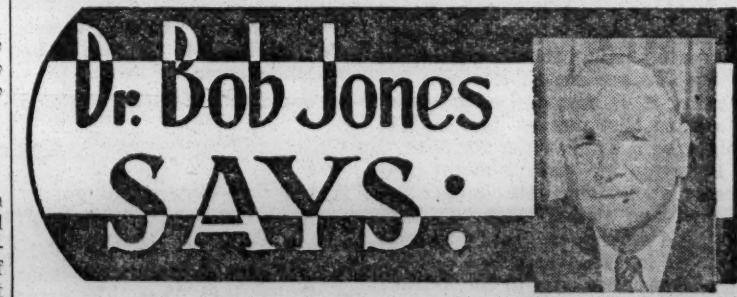
teddy bear, a sheriff's investigator asked him why he did it. He replied, "I didn't mean to hurt her. I was doing it like they do on TV." The officer said the boy showed no remorse whatsoever.

Commenting on the incident, Denver's juvenile court judge, Philip B. Gilliam, said: "Kids get a constant diet of violence on television. Even the ones in Juvenile Hall [a detention quarters] get the idea that the way of escape is to hit someone on the head." I sadly fear that the average parent does not realize the damage he is doing to the impressionable mind of his child when he permits him to absorb the usual television fare. In this case, an ounce of prevention is worth many pounds of cure—and may save tons of parental heartache.

Evangelist Sumner can be seen and heard:

February 1-15:
Bethel Baptist Church
1244 Tod Avenue, N. W.
Warren, Ohio

Feb. 17-March 1:
Riverside Baptist Church
Flint, Michigan



I cannot tell you the thrill that I get when I read letters from former Bob Jones University students. Some of these former students are missionaries on the foreign field, some are ministers of the Gospel in America, some are well-known evangelists, some of them are businessmen and businesswomen, school teachers, housewives, etc. They are in all walks of life. I quote from a letter received: "I thank God daily for Bob Jones University, and I am praying that God will keep it true until Jesus comes. I want to thank you for keeping the standards high. I rejoice in the stand the school is taking, and especially am I grateful for the stand Bob Jones University took during this past spring and summer. I want to go on record that I stand with you, and may I ever be found 'with Him outside the camp, bearing His reproach.' I wish I could 'get back home' more often."

Now, my friend, you know Bob Jones University. You know what it stands for. If you believe the Bible is the Word of God and believe in old-time, practical, down-to-the-earth, everyday, living Christianity, you can pray for us daily; and if you have some of the Lord's money, you can make a financial investment in Bob Jones University. You can also keep your eyes open for the right kind of young people and turn them to Bob Jones University. You can help us train the right kind of young people who will be scattered throughout the states and in many foreign lands, and these young people will hold bases in the years that are ahead of us. Won't you let us hear from you? Please do. Thank you, and God bless you.

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5:30 pm Each Sunday
During February



"Dear Sir:

"Five years ago the 28th of this month God in His mercy and goodness reached down and lifted me out of the miry clay and set my feet on the solid rock Jesus Christ. It was 4:30 in the morning coming home from a night club. I didn't even know where I was, but God knew, praise His name forever! I was under our car, and my husband was driving in the garage down the ramp, and God opened my eyes. If He hadn't, I would be in Hell today. I had a broken collarbone and I had never even heard of healing, but for some reason I told the Lord if He would heal me I would work for Him the rest of my life. He took me at my word and healed me, and since that very night I was made a new creature in Christ.

"I feel like Paul—I think I was the chief sinner. I was a chain smoker—they went instantly. I just gave them to Jesus and He took them. I haven't used His name in vain, haven't even had a desire for a drink. Only God can clean a person up like that and completely deliver him from the lusts of the flesh.

"Last fall someone invited me to a tent revival at the Baptist Church at Meadowdale. I went and they said if any one would bring ten new people in they would give them THE SWORD OF THE LORD. Well, it was a wonderful meeting, and I got busy. That is the way I got started getting your paper. I think it is a wonderful paper and the sermons are wonderful, really food for the soul.

"I am so glad and thankful when I read them. My eyes have been opened, and the scales have dropped off; and I know just what they are talking about, and I can know and see sin as it really is. Really, it is my desire to walk closer to Him day by day, that I might be a soul winner for Him.

Pray for me, that I might decrease daily, that He might increase, and that I might do His will and not mine. May God bless you all in His work. We are in the biggest business in the world. May we be busy for the Master."

(Signed) Mrs. Dorothea Gordon
Fairmont, West Virginia

People 50 to 80

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UNESCO: "Communist Trap for Our Youth"

Paul Harvey, writing in THE AMERICAN MERCURY warns us that "our School children are having their national allegiance brainwashed away" by the United Nations' Educational, Scientific and Cultural Organization (UNESCO).

When your child comes home from school parroting some phrase about the "world society of the future," are you going to tell him it's wrong for him to "love his neighbor"?

When he comes home talking world brotherhood, are you going to tell him all men are not brothers? When his elementary school textbooks indoctrinate him with the philosophy of world government, are you prepared to insist that world war is preferable?

UNESCO is an organization with thousands of publications — too many to enumerate. UNESCO booklets are distributed through the National Education Association and the PTA to teachers and students. UNESCO literature is issued through YMCA groups and churches, radio and TV programs, newspapers, magazines, civic groups, government agencies; but primarily, directly and indirectly, its philosophy of one-world-government is aimed at the classroom.

Twelve persons connected with the administration of UNESCO have been identified in sworn testimony before congressional committees as Communists.

Seven have been connected with Soviet espionage.

Six others refused to appear before government loyalty boards.

"There is evidence that UNESCO is deliberately brainwashing patriotism out of our youngsters and substituting the United Nations for God."

But Soviet Russia is NOT thus indoctrinating Russian children nor allowing Russian children to be so taught. This fact is of gigantic importance. This is the point that our well-meaning but befuddled 'internationalists' have missed. We are allowing OUR youngsters thus to have their American allegiance brainwashed away so they will NOT CONSIDER AMERICANISM WORTH FIGHTING FOR ANYMORE, whereas the Soviets continue to preach and teach their children that Communism is the enduring system and communism is destined to rule the world.

Russia teaches "communism without compromise," and unless we prepare young Americans to believe in freedom and true God-honoring Americanism without compromise, so they will keep this republic strong and defend it against all enemies, foreign and domestic, we are dooming tomorrow's Americans to the fate of today's Hungarians.

—(Condensed, Christian Victory)

A boy was dressing to go out for the evening. He asked his mother, "Mother, is this shirt dirty?" Without so much as looking, she replied: "Yes, it's dirty; put on a clean one." When he had dressed, he entered his mother's room and asked how she knew the shirt was not clean when she had not even looked at it. "If it had been clean," she replied, "you would have known it and not asked me. Remember, Son, if it's doubtful, it's dirty."

—Selected.

Changing Your Address?

Be sure to let us know ahead of time! Unless you notify us five weeks in advance, you will likely miss some copies of THE SWORD OF THE LORD!

Praying in the Holy Spirit

(Continued from page 1)

me, "What is the great secret of holy living," I would say at once, "Living in the Holy Spirit." If anyone should ask me, "What is the great secret of effective service for Jesus Christ," I should reply at once, "Serving in the Holy Spirit." If anyone should ask me, "What is the one greatest secret of profitable Bible study?" I would reply, "Studying in the Holy Spirit." And if anyone should ask me what was the one great all-inclusive secret of prevailing prayer, I should reply, "Praying in the Holy Spirit." It is the prayer that the Holy Spirit inspires that God the Father answers.

What Does It Mean to Pray in the Holy Ghost?

To pray "in the Holy Ghost," or to "pray in the Holy Spirit" means to pray as the Holy Spirit, our ever-present, indwelling Friend, Counsellor, and Guide, the "other Comforter," whom our Lord Jesus Himself promised us when He Himself left this world (John 14:15-17, 26), and who has taken the place of our Lord during His absence from us, inspires us and guides us to pray. Over and over again in what we have studied in these sermons on prayer we have seen our dependence upon the Holy Spirit if we are to pray aright.

When we were studying Acts 12:5 in our sermon, "How to Pray So As to Get What We Ask," we saw it was the Holy Spirit whose work it was to lead us into the presence of God and to make God real to us, so that we were really praying "unto God"; we saw also that it was He who gave us that intense earnestness in prayer that prevails with God. And yesterday when we were studying, "How to Pray 'According to the Will of God,'" and "How to Pray 'the Prayer of Faith,'" we saw that it was the Holy Spirit who revealed to us what God's will was as we prayed, and who led us to pray according to His will so that we might know as we prayed that we had asked something that was according to God's will, and might know that the prayer was heard.

1. What are the characteristics of the prayer that is "in the Holy Spirit," the characteristics of the praying which the Holy Spirit inspires?

(1) The first characteristic of the prayer that is in the Holy Spirit is intense earnestness. This we see in Romans 8:26: "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered."

As we saw in studying Acts 12:5, the prayer that prevails with God is the prayer into which we throw our whole heart, the prayer of intense earnestness; and it is the Holy Spirit who inspires us to that intense earnestness in prayer. Oh, how cold and formal we are in many of our prayers. How little intense longing there is in our souls to obtain the thing that we ask. We pray even for the salvation of the lost with much indifference, though we ought to realize that if our prayers are not heard they are going to spend eternity in Hell. But men and women whose prayer life is under the control of the Holy Spirit pray with intense earnestness; they cry mightily to God; there is a great burden of prayer in their hearts; they pray sometimes with groanings which cannot be uttered.

Mr. Finney tells us about a man named Abel Clary. He says of him:

"He had been licensed to preach; but his spirit of prayer was such, he was so burdened with the souls of men, that he was not able to preach much, his whole time and strength being given to prayer. The burden of his soul would frequently be so great that he was unable to stand, and he would writhe and groan in agony. I was well acquainted with him, and knew something of the wonderful spirit of prayer that was upon him. He was a very silent man, as almost all are

who have that powerful spirit of prayer."

Abel Clary was of great assistance to Mr. Finney simply by praying, in his work in Rochester, New York, where a revival sprang up the report of which resulted in revivals all over the country, and which, it is said, brought one hundred thousand souls to Christ in a year.

Of Mr. Clary's work in Rochester, Mr. Finney writes:

"The first I knew of his being in Rochester, a gentleman who lived about a mile west of the city called on me one day and asked me if I knew a Mr. Abel Clary, a minister. I told him that I knew him well. 'Well,' he said, 'he is at my house, and has been there for some time, and I don't know what to think of him.' I said, 'I have not seen him at any of our meetings.' 'No,' he replied, 'he cannot go to meeting, he says. He prays nearly all the time, day and night, and in such agony of mind that I do not know what to make of it. Sometimes he cannot even stand on his knees, but will lie prostrate on the floor, and groan and pray in a manner that quite astonishes me.' I said to the brother, 'I understand it: please keep still. It will all come out right; he will surely prevail.'"

Mr. Finney says of Mr. Clary in another place:

"I think it was the second Sabbath that I was at Auburn, at this time I observed in the congregation the solemn face of Mr. Clary. He looked as if he was borne down with an agony of prayer. Being well acquainted with him, and knowing the great gift of God that was upon him, the spirit of prayer, I was very glad to see him there. He sat in the pew with his brother, the doctor, who was also a professor of religion, but who had nothing by experience, I should think, of his brother Abel's great power with God. At intermission, as soon as I came down from the pulpit, Mr. Clary, with his brother, met me at the pulpit stairs, and the doctor invited me to go home with him and spend the intermission and get some refreshments. I did so.

"After arriving at his house we were soon summoned to the dinner table. We gathered about the table, and Dr. Clary turned to his brother and said, 'Brother Abel, will you ask the blessing?' Brother Abel bowed his head and began, audibly, to ask a blessing. He had uttered but a sentence or two when he broke instantly down, moved suddenly back from the table, and fled to his chamber. The doctor supposed he had been taken suddenly ill, and rose up and followed him. In a few moments he came down and said, 'Mr. Finney, Brother Abel wants to see you.' Said I, 'What ails him?' Said he, 'I do not know but he says you know. He appears in great distress, but I think it is the state of his mind.' I understood it in a moment, and went to his room. He lay groaning upon the bed, the Spirit making intercession for him, and in him, with groanings that could not be uttered. I had barely entered the room when he made out to say, 'Pray, Brother Finney.' I knelt down and helped him in prayer, by leading his soul out for the conversion of sinners. I continued to pray until his distress passed away, and then I returned to the dinner table."

A wonderful revival broke out in Auburn, hundreds of souls were converted in six weeks.

Oh, that we had people in our church here, and in our Institute, who knew how to pray like that. I believe that the greatest need of the church of Jesus Christ in America today, and the church of Jesus Christ throughout the world, is men and women who pray in

the Holy Spirit, with the intense earnestness that He gives, and He alone gives.

(2) The second characteristic of praying in the Holy Spirit is intelligent praying, perfect wisdom in our praying, praying for things that are according to the will of God. This comes out in the next verse, Romans 8:27: "And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." We do not need to stop on that here, for we dwelt upon it yesterday.

(3) The third characteristic of the praying that is really "praying in the Holy Spirit," is complete assurance that God has heard and answered our prayer. This we saw yesterday in studying Mark 11:24, the prayer of faith. It is the prayer that the Holy Spirit inspires that is really "the prayer of faith," and the one who so prays knows that he is praying "according to the will of God" and has assurance without a shadow of doubt that God has heard and answered his prayer.

(4) The fourth characteristic of the praying that is really "praying in the Holy Spirit" is determination in our praying, the determination to get what we ask from God, a persistence in asking until we do get it. This comes out clearly in the passage that we were studying a little while ago, Ephesians 6:18. Listen again, "With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints." What a marvelous setting forth, by a piling up of words of deepest significance, the determination and perseverance in prayer that comes from the Holy Spirit having control of our prayer life. We do not need to dwell upon that now; for we have just been talking about it in the earlier part of this chapter. Such are the characteristics

(Continued on page 7)

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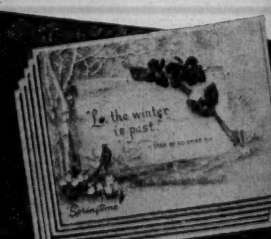
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"The Zero Hour"

(Continued from page 1)

He has given His promise and His promise cannot fail.

There are three things that I want you to see in connection with this message.

I. The Deafness of Man

Man refuses to hear. God calls for man to have hearing ears, but he refuses.

God wants man to hear the Word of God. "He that hath ears to hear, let him hear." This Bible with its infallible message must come to the hearts of dying men. They must hear and know of Christ the Saviour. They must know the message that God has for them.

Listen to His word as He speaks about the awfulness of sin. Do not be deaf to the drastic warning that God hurls forth on the subject of sin and sin's degrading power.

Hear the Word of God as He speaks to us on the way of salvation. Do not turn a deaf ear to this word of our Saviour when He said, "He that believeth on me hath everlasting life."

Don't be deaf to the Word of God when it gives you advice and counsel regarding your life. Live as God directs. Live so that others may see Jesus in you; and above all, live so that you can stand in the presence of God without shame.

Secondly, God wants you to hear the cries of a lost world. All about us are a multitude of sounds, but in the midst of them all there is one sound that comes to us with anguish, yet with clarity. It is the cry of a lost world. It is the cry that Jesus heard as He looked upon the multitudes and had compassion upon them. "But when he saw the multitudes, he was moved with compassion on them because they fainted, and were scattered abroad as sheep having no shepherd" (Matt. 9:36).

We are living in a time of terrific confusion and disorder. Nations are fighting mostly among themselves, but fighting just the same. Disorder is on every hand. The world is in a wild clamor. And yet, in the midst of all this confusion, man is trying to reach out.

Let me read you a poem which was sent to me a few days ago. It was written by Walt Huntley.

If Man Should Reach the Moon

I'm sure you've heard or read about,

The satellites in space:
How Russia and United States
Are in a rocket race:
To hear them talk it won't be long,
Till space they conquer soon:
And then what next will man attempt,
If he should reach the moon.

If man should ever reach the moon,

There's one thing that is clear:
He'll ruin everything up there,
Just like he has down here:
With sin and crime, and lust and greed:
He's got enough to do
To clean the mess he's made on earth,
And you know that is true.

The sickness and the want and fear,

The broken hearts and shame:
And hungry millions cry each day,
And man is all to blame:
I think we better set our sights,
Above the moon and space:
And let's explore eternity,
While there is time and grace.

It's not the moon we need to reach,

It's God—who put it there:
The one who went to Calvary,
A rugged cross to bear:
For sins of men with wicked hearts,
He died one day at noon:
With faith in Him, you'll have no fear,
If man should reach the moon.

Above all, man's great need is salvation. It is this cry that should tug at our hearts more than all others in this world. More than the making of satellites and the discovery of things beneath us and

above us, we need to know Jesus Christ, the Son of God. God wants us to hear the cries of a lost world.

Thirdly, God wants us to hear the sweet voice of eternity. We are eternal beings. These souls of ours are going to spend eternity in some place. God grant that it might be the place called Heaven. May we hear the voice of Heaven speaking unto us. May we be impressed by the constant clarion call of the Word of God calling us toward the heavenly place.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:3, 4.

But man is hard of hearing. Man refuses to listen to the voice of God. I beseech you to heed what God has to say to you. Turn from sin unto salvation. Clear away the multitudinous confusing sounds of the every day and listen to the Lord. Beware of deafness!

II. The Definiteness of God

God has ever worked in a definite way. God is never undecided. God wastes no time in quibbling or wondering.

Our God is definite on the matter of salvation. This is a sadly and sorely deceived world. People imagine that they can work out their own way of salvation. They imagine that there is one way for Baptists, another way for Catholics, another way for Episcopalians, another way for the Disciples of Christ, another way for the Church of God, and for the Nazarenes. May I say to you that God has one way of salvation—by faith in Jesus Christ. The church cannot save souls. The ordinances do not save souls. There is but one supreme Saviour and that one is Christ.

Christ is the one who died for sinners. Christ is the one who bore our penalty on the tree. Christ is the one who bids us come unto Him and receive salvation through His name.

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him."—Rom. 5:8, 9.

Secondly, God is definite on the second coming of Christ. Christ said, "I will come again." The modernist may deny this truth, the surface reader of the Word may miss it, but the Bible plainly says in scores of places that Christ will come again. He is coming for us. He will not send another, but will come in person to receive us.

He is coming to reward His servants. "And behold, I come quickly, and my reward is with me to give every man according as his work shall be" (Rev. 22:12).

He is coming to receive us unto Himself and this means that we shall see Him face to face. We are going to see the Christ who walked upon Galilee's shores; the same Christ who fed the five thousand; the same Christ who healed the sick and raised the dead; the same Christ who was crucified by sinful men on a cruel tree. We are going to see this Jesus again.

Will you be happy or ashamed when you see Christ? Will you look into His face with joy or will you hang your head in sorrow as you stand before Him?

The story is told of a young man who was looked upon as one of the finest Christians in his community. He was active in the church, popular with all the people, but one morning the newspaper of a neighboring city told of a gambling raid staged by the police of that city the night before. And to the utter astonishment of the readers in that small community, among the names of those who were caught in the place of gambling was the name of this fine model young man. Though ap-

parently a believer in Christ and active in Christian service, he had given way to a desire for entertainment and had gone to this gambling dive. When the young man came home he refused to leave the house for several days. He was disgraced and ashamed and went about with his head down.

Christ is coming! Will you be ashamed when you stand before Him? John says to us, "And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming" (1 John 2:28).

Thirdly, God is definite on what comes after the second coming. Not only is He coming to receive us, but we are coming with Him. There is going to be a glorious time of revelation when our Saviour comes down to this earth and into this atmosphere. He is coming to sit upon the throne of His glory and reign for a thousand years. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Matt. 25:31).

During the reign of Christ Satan will be chained. Read Revelation 20:1-3.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."

During the reign of our Saviour the nature of wild beasts will be changed. Wars will be at an end. The knowledge of the Lord will cover the earth. The curse upon the earth will be removed. The saints will rule and reign with Christ, but above all, this will be the personal reign of our Lord Jesus. He is coming to reign and we who are His followers will reign with Him. We face a wonderful, glorious prospect! Keep looking for His coming. We know not the hour, but we do know that He is coming again.

But, not only is Christ coming to reign for a thousand years, but after this reign there will come the new heavens and the new earth. The Bible very plainly tells us that the first heaven and the first earth will pass away and there will come a new heaven and a new earth. In this new creation of God there will be no sin, no curse, no sorrow, no pain, no separation. Yea, there will be no darkness and no death. Death will be forever put down. It will be crushed beneath the feet of Christ. Christ will reign until death is conquered, then He will deliver the kingdom to God, even the Father. Listen to I Corinthians 15:24-26:

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

How definite is our Lord and how blessed are His promises unto us! Yes, we can say, "Even so, come Lord Jesus!"

III. The Dire Need of Man

We have given you the deafness of man, the definiteness of God, and now notice the dire need of man.

What is his pressing need? What is the primary need of man today?

Man needs fellowship with God. It was Paul who said, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:10). The apostle was reaching out constantly for that fellowship with God. He wanted to know everything that he could about the Lord. He was not satisfied just to be saved, but he wanted to walk and talk with God. It was this fellowship that Enoch had, for the Bible tells us, "And Enoch walked with God."

Secondly, man needs work. Jesus said, "I must work the works

Book Reviews

THE GREAT TEXTS OF THE BIBLE, edited by James Hastings, Volume VIII on Matthew. This is called "the aristocrat of pulpit preaching age." The set has twenty volumes, 518 chapters, and the material on the great texts in the Bible includes a pertinent and illuminating introduction, an outline, and a complete exposition of each outline head and subhead with quotable verses and illustrations. Material is collected from great preachers old and new.

Volume VIII on Matthew has sermon materials, outlines, introductions, illustrations and quotations on twenty-seven texts in Matthew. The sermons are topical, but there is an enormous wealth of material and we believe these volumes will be very valuable to any studious preacher. It will not take the place of the individual study that one needs to make in preaching, but will add a great deal of riches to good preaching. There are 451 pages, size 6x9, in this volume, price \$4, Eerdmans Publishers.

IMMORTALITY by Dr. Loraine Boettner. (Reviewed by Robert L. Sumner, Associate Editor) Wm. B. Eerdmans Publishing Company, 28 chapters, 159 pages, \$2.50.

of him that sent me, while it is day; the night cometh when no man can work" (John 9:4).

The only Christian that can receive the entire commendation of God is the working Christian. The man who is saved and does nothing will not receive God's "Well done." There is something for us to do. God grant that we shall be busy day after day.

Someone gave a little talk about sugar and said, "Sugar can be placed in a container of water until it can no longer be integrated—that is the saturation point. However, in the Christian life no such point is ever reached."

How true this is! No one can give too much or live too much for Christ. There never comes a time when one can relax and declare his work for the Lord is finished. One cannot attend church too often nor learn too much about God's Word.

No one can invite too many people to church. No one can make too many calls. No one can pray too much or give too much.

When we are tempted to feel that we have done so much, we need to take another look at Calvary. We need to see the Saviour dying in our place upon the cross and then we will see ourselves as nothing and Christ as everything. There is no saturation point for the Christian. We must keep on working and going until Jesus calls us Home.

Thirdly, man needs salvation in Christ. Man is helpless and hopeless. "He is without God in the world." There is but one who can save him and but one who can give him joy and peace in living.

My friend, do you know Christ as Saviour? Can you say at this moment that all is well with your soul? We make many mistakes in this world, but here is one mistake that we must not make. We must not be mistaken about salvation.

Perhaps you have high moral standards. Perhaps you think that you can gain Heaven by your good works. Perhaps you are thinking that God is too good to punish wrongdoers. Oh, my friend, are you making a mistake regarding your soul's destiny? The Bible unmistakably teaches that there is a place of endless happiness for those who accept Christ as Saviour and a place of eternal torment for those who reject the Lord Jesus.

Your greatest need is salvation. Have you passed from death unto life? Have you come from the blackness of sin to the glory of light and life in Christ?

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (John 5:24).

An excellent book. Divided into three main sections it deals with: I. Physical death; II. Immortality; III. Intermediate State. The third section, concerning the intermediate state, describes the nature and purpose of the intermediate state, defines such terms as Sheol and Hades and excellently and scripturally refutes such false doctrines as a second chance after death, soul sleep, annihilation, purgatory and spiritualism.

I found myself in agreement with most of this volume, but occasionally one finds a statement which seems very rash. Concerning the story told by our Lord in Luke 16:19-31 about the rich man and Lazarus, which Dr. Boettner mistakenly calls a "parable" (pp. 92, 96, 112, 143), he says: "It should be observed, of course, that the rich man went to Hell not because he was rich, but because he was selfish and hard-hearted, as is shown by the fact that with all his great surplus of goods and possessions he allowed the poor man Lazarus to starve to death at his gate; and Lazarus went to Heaven not because he was a poor man but because he was a good man" (pp. 96, 97). It is hard to believe that Dr. Boettner intended to teach salvation by works, but that he has done so here is impossible to deny. The rich man did not go to Hell because he was "selfish and hard-hearted," but because he refused to repent, as verses 29 through 31 clearly show. Likewise, Lazarus went to Heaven, not "because he was a good man," but because he repented.

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Unseen Resources

(Continued from page 1)

thirst, Hagar had not seen the well which God had provided.

So it is with all of us day by day. God's loving-kindness and provident care is all about us, unseen, unrecognized, unappreciated and often unclaimed. A child of God has unseen provision for all his needs. He only lacks having his eyes opened that he may see.

Do you suppose that God had instructed Abraham to hearken to Sarah and send the slave-girl-wife with her baby and his away into the wilderness to die? (Gen. 21:12). Would God now leave them to suffer with no thought and no care for their needs? Does God not care about a mother's anguish or a baby's cry? Many of us act as if He does not, but oh, my dear reader, God does care and God does provide!

In verse 17 the Scripture says:

"And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is."

"And God heard the voice of the lad." The dear Lord has a tender heart and He cared more for the thirsty boy than his mother did. God heard!

It is a shameful and wicked trait of human beings, even of Christians, that they do not constantly recognize and praise the boundless mercies of God. He causes it to rain upon the just and the unjust. He pours out upon us, from His horn of plenty, a thousand mercies every day. The Psalmist reminds us to praise Him "who daily loadeth us with benefits" (Ps. 68:19). Man feels so independent that he thinks he does not need God. Then in his failure and want, man naturally feels that there is no help.

God heard the voice of little Ishmael, and why should He not hear ours? Do you fear that there will not be bread for tomorrow? Do you fear your little ones will not have cover from winter's cold or garments for their nakedness? Then you need your eyes opened so that you may see the unseen well, the unseen provision of a loving God for His people.

Jesus taught us a lesson from the sparrow. Not even one of these tiny birds falls to the ground without the Father (Matt. 10:29). He taught us a lesson from the flowers. "Consider the lilies of the field, how they grow." He said, "They toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." Then half in loving promise and half in indignant rebuke, Jesus said, "Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (Matt. 6:28-30).

One of the shocking sins of Christians is that they do not believe that God will care for them. They do not see tomorrow's bread, nor even the help that they need today, and so they doubt and shame God and disgrace their profession as His children. But God always has a well when it is needed, whether we see it or not, and God will never be too late. God will reveal His plan just in time. As He opened the eyes of Hagar and provided the water in the wilderness, so in a world where we are sojourning strangers, God has wells on every side and will show them to our blinded eyes when the time comes, if we let Him.

The Unseen Sacrifice

When Abraham was called to offer his son Isaac as a burnt sacrifice on Mount Moriah, he faithfully intended to carry out the command of God. When the wood was laid on the altar, Isaac was bound and Abraham raised the knife to slay his son. With a broken heart, yet he would obey God, believing that God would raise his son from the dead (Gen. 22:5-12; Heb. 11:17-19).

When the angel told Abraham to stay his hand, he looked about and there behind him was a ram caught in a thicket by his horns.

Abraham was willing to offer his son, and all of us should be willing to give the dearest and best we have in this world at the command of God. God never asks too much. His "yoke is easy" and His "burden is light" (Matt. 11:30). But many a time when we believe that we face the loss of everything life holds dear, God has a substitute, unseen, but at hand. How many times in my time of need I turned about, and lo! God had a lamb caught in a thicket just to supply my need. It was good that Abraham did not worry before about the sacrifice. Isaac, his son, had asked him on the way, "My father... Behold the fire and the wood; but where is the lamb for a burnt-offering?" Abraham wisely replied, "My son, God will provide himself a lamb for a burnt-offering." What a world of meaning in that reply! Abraham was a prophet (Gen. 20:7). These words of Abraham were a prophecy from God and they had a triple meaning, I think.

First of all, they meant that God would some way provide a substitute for Isaac. Abraham expected to come back down that mountain and go the three days' journey home with his dear son by his side. Some way—he did not know how—he expected God to raise him from the dead and provide Himself a sacrifice on the smoking altar.

The second and greater meaning of Abraham was that that ram caught in the thicket was a picture of our Lord Jesus Christ. Wood stands for evil works, since the bad works of Christians are likened to "wood, hay and stubble" (I Cor. 3:12). The ram caught in the thicket is a picture of Christ, our Substitute, bound for us by our sins and laid on the altar in our stead. Truly God has provided Himself a Lamb for the sacrifice, the Lord Jesus Christ, "the Lamb of God, which taketh away the sin of the world!"

Jesus said, "Your father Abraham rejoiced to see my day; and he saw it, and was glad" (John 8:56).

But the third meaning must be that God ALWAYS provides the lamb that is needed for the sacrifice. God never sleeps; He never forgets; He is never too poor; He is never indifferent. God always, ALWAYS provides the things we need just in time, when we trust Him.

My friend, why do you always seek to have provision made ahead of time? Abraham did not look for the ram until it was time, and then God provided him. Let us be content, every one with such things as we have, "and having food and raiment let us be therewith content." The Saviour has told us, "Sufficient unto the day is the evil thereof" (Matt. 6:34). He taught us to pray, "Give us this day our daily bread," or "Give us DAY by DAY our daily bread." One day at a time is enough for a child of God who has a wise heavenly Father who revealed the well in the wilderness to Hagar and who showed the ram caught in the bushes to Abraham. Praise His dear name! God provides a sacrifice just in time for His children who trust Him. Let us rely upon the unseen resources of God.

The Unseen God

When Jacob went away from home to escape the murderous wrath of his brother, Esau, he stopped that night at Bethel and slept the sleep of a tired boy, with his head pillowed upon a stone. He had a dream, and behold a ladder ascended to Heaven and angels went to Heaven and returned on this ladder. God appeared and promised to bless him with the blessings of Abraham and Isaac. He awoke deeply moved and said, "Surely the Lord is in this place; and I knew it not" (Gen. 28:16).

There he made his vow to God to serve the true God, and to tithe his increase, and committed his career into the hands of the God of his father, Isaac, and his grandfather, Abraham. "Surely the Lord is in this place; and I knew it not" could be the cry of every Christian. Oh! that our eyes were opened that we could see that every day the place where we

are, God is there, too! Many a time, if we were but tuned in to hear the voice of God, we could hear Him say as He did to Moses, "Put off thy shoes from off thy feet, for the place whereupon thou standest is holy ground" (Exod. 3:5).

God was with Jacob. Later, in thanking God for His mercies (Gen. 32:10) Jacob said, "For with my staff I passed over this Jordan; and now I am become two bands." He should have said, "With my staff AND GOD I passed over this Jordan." Jacob, the poor scheming boy who had stolen his brother's birthright, deceived his father, and yet loved and believed in God, had more with him than his walking stick when he fled penniless from home! May God grant that all of us will have our eyes opened to our unseen riches. Dear reader, if you have God, you are not poor. We ought to cry out, "The eternal God is my refuge, and underneath are the everlasting arms" (Deut. 33:27). Remember the exhortation of Hebrews 13:5, 6:

Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

If you have God, you have all you need. In His own way and time He will provide.

THE CHILD OF A KING

My Father is rich in houses and lands,
He holdeth the wealth of the world in His hand!

Of rubies and diamonds, of silver and gold,
His coffers are full, He has riches untold.
My Father's own Son, the Saviour of men,
Once wandered on earth as the poorest of them.

But now He is pleading our pardon on high,
That we may be His when He comes by and by.

I once was an out-cast stranger on earth,
A sinner by choice, and an alien by birth;
But I've been adopted, my name's written down,

An heir to a mansion, a robe and a crown.
A tent or a cottage, why should I care?
They're building a palace for me over there!
Though exiled from home, yet, still I may sing:

All glory to God, I'm a child of the King.

CHORUS

I'm a child of the King,
A child of the King;
With Jesus my Saviour,
I'm a child of the King.

The Unrecognized Christ

Two downcast disciples walked one day from Jerusalem to Emmaus. It was three days after Jesus had been crucified and the horror and sadness of that awful event hung like a pall about them. Sorrow was written on their faces, and they talked along their journey of what had occurred. A third Person came along beside them, as the story is told in Luke 24:13-35. They told Him how their faith had fled away when Jesus died. They had heard a woman say that He was risen, but they did not believe it. The Stranger, with words that made their hearts burn, told them how foolish they had been. He showed them from the law of Moses, from the Psalms and from all the prophets that Jesus had to die and that He must rise again. The Stranger made clear to them the purpose of the crucifixion and the triumphant glory of the resurrection, and their minds and hearts were opened to understanding the Scriptures. Their faith revived and their hearts grew happy!

When they came to the little village of Emmaus, they invited this Stranger, yea, they urged Him, to come in and break bread with them. And when that marvelous One gave thanks and blessed the bread they were to eat, their eyes were opened and they knew Him AND IT WAS JESUS. Once before we were told, in Luke 24:16, that "their eyes were holden that they should not know him." Now the Scriptures say, in verse 31, "And their eyes were opened, and they knew him!"

The unrecognized Christ! He walks with you down every sad pathway, yea, even through the valley of the shadow of death. The

reason you are sad is because you do not recognize Him by your side. The reason you are disappointed and your hope flees away is that your "eyes are holden" that you cannot see Him.

Oh, I pray that as men read these lines their eyes may be opened that they may see Jesus! He was with you in that sickness when you thought you were all alone, and when you were rebellious and sad, He was right there. If you had only recognized Him you would have been content.

Jesus was there when you walked through the vale of poverty, and when you climbed the mountainous trail of hardship. He was there, right there by your side, only your eyes were holden and you did not see Him! How different it would be if every day we recognized that Christ is here

the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha."

If the armies of Satan are around about you, then you ought to know that above them and all about are the chariots of fire and the angels of God. "They that be with us are more than they that be with them."

What the young man saw that day was not a fancy, nor just a vision. For the first time in his life, he saw things as they really were.

Today people do not believe in the miraculous, and so they, like the Sadducees, do not believe in angels or spirits. Many preachers do not believe that men can be demon-possessed, and they do not believe that God's angels

A woman when she was ill, asked whether she wished to live or die, replied, "Which God pleaseth." "But," said someone standing by, "if God were to refer it to you, which would you choose?" "Truly," said she, "if God were to refer it to me, I would even refer it to Him again."

—Selected

with us, beside us; in you and in me. God forgive us, our poor blind, carnal, worldly-minded eyes do not see Jesus, do not recognize Him though He walks by our side along the way of struggle and through the night of sorrow as well as the day of hope and joy. The unseen, the unrecognized Christ! How we need His presence! How we ought to stop and be conscious of Him, feel for Him, listen for Him every day!

Jesus gave to His disciples, and through them to us, the Great Commission and promised, "Lo, I am with you always, even unto the end of the world." Those of us who carry out the commission of Christ have a right to claim and expect this promise. Christ is with us! Yes, even if we are unfaithful. But if we have been born again, the Holy Spirit has come into our bodies to dwell, and we have been given the Spirit to cry, "Abba, Father." Every child of God can say with Lord Tennyson, "Closer is He than breathing and nearer than hands and feet." The Psalmist well said in Psalms 139:7-12:

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, Even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."

It is pitiful but shameful that children of God should go through this world without feeling His presence, without seeing His provision, without enjoying His protection, without delighting in Him.

Unseen Angels

When Elisha, the prophet of God, was sought by the Syrian king who would have killed him, the prophet was surrounded in the little town of Dothan by the Syrian army. It looked like a tight place. A whole army was sent to destroy one of God's ministers. It is small wonder that the young man, Elisha's servant, asked, "Alas, my master! how shall we do?" II Kings 6:15-17 tells us:

"And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And

guard and miraculously protect His children who trust Him; but their trouble is that they have blind eyes. They need someone like Elisha to pray for them that the Lord may open their eyes.

Psalms 34:7 says:

"The angel of the Lord encampeth round about them that fear him, and delivereth them."

That shows that not only Elisha, but every one who fears the Lord, has the protecting care of angels. In fact, angels are meant to be our servants and ministers. Speaking of angels, Hebrews 1:14 says: *"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"*

Every heir of salvation, that is, every one who has trusted in Christ, has around about him guardian angels.

These lines are dictated as I (Continued on page 7)



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Praying in the Holy Spirit

(Continued from page 4)

of the praying that is really in the Holy Spirit.

2. We come now to the intensely practical question, and the immediately important question, "How may we pray in the Holy Spirit? That is, how can we make sure that the Spirit of God is guiding us in our prayer, make sure that our prayers are not merely the promptings of our own selfish desires but the sure leadings of the Spirit of God within us?" The answer to this all-important question is very plainly set forth in the Word of God.

(1) First of all, *If we are to pray in the Spirit, we must surrender our wills and ourselves absolutely and unreservedly to God.* This comes out in many places in Scripture. For example, it comes out in Acts 5:32, where we read, "And we are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey him." Here we are plainly taught that God gives the Holy Spirit "to them that obey him," and to them only; and the heart of obedience is in the will, the surrender of the will and the surrender of one's self to God. Unless we make this absolute surrender God cannot take control of our lives by His Holy Spirit, and He cannot take control of our prayer life any more than any other part of our life. Our surrender to Him must extend to our praying as well as to the other spheres of our activities.

(2) In the second place, *If we would pray in the Holy Spirit, we must scrupulously obey God in every department of our lives.* Disobedience at any point of our life grieves the Holy Spirit and makes it impossible for Him to control us in our actions, and it is just as impossible for Him to take control of our prayer life as it is to take charge of any other part of our life.

In order to obey God we must study the Word of God every day of our lives to find out what the will of God is, and then whenever we find it do it every time. If we refuse to do it at any point the

to find out the will of God and doing it every time we find it.

(3) In the third place, *if we would pray in the Holy Spirit we must realize and keep in mind our own utter inability to pray aright, and our entire dependence upon the Holy Spirit, if we are to pray wisely and prevailingly.* Oh, if there is any time when we need to feel our utter dependence upon the Comforter, the ever present Friend and Helper and Counsellor, the Holy Spirit, it is when we pray. We need to feel deeply our dependence upon Him in our living, in our daily warfare with the world, the flesh and the Devil; we need to feel our dependence upon Him in our service for Christ, realizing that it is "not by might nor by power" (not by any natural gifts or abilities of our own), but "by his Spirit," that we are to accomplish anything for God in this world (Zech. 4:6); we need to feel our dependence upon Him in our Bible study, realizing that He is the only perfect interpreter of the Word, and that He is ready to interpret the Word to us as we study: *but above all, we need to feel our dependence upon Him when we pray.*

We will do well if we always bear in mind the inspired words of Paul as found in Romans 8:26, "We know not how to pray as we ought." If Paul, that mighty servant of Jesus Christ, that inspired Apostle, that wonderful man of prayer, knew not how to pray as he ought, certainly we do not. But we should also constantly keep in mind the words that immediately follow in that same verse, and the following verse, "But the Spirit himself maketh intercession for us with groanings which cannot be uttered; and He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." Oh, when you go to God in prayer, realize that you do not know how to pray as you ought, and bring before yourself and keep before yourself your utter dependence

the Spirit of God.

(7) Finally, *If we would pray in the Spirit we must study the Word of God daily and earnestly.* The written Word of God is the visible instrument through which the invisible Spirit of God works; so if you would keep filled with that Spirit you must keep full of the Word. This comes out very clearly in the passage to which we have just referred, Ephesians 5:18, when we read with it the verse that immediately follows and then compare with Colossians 3:16. Listen to Ephesians 5:18, 19: "Be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." Now listen carefully to Colossians 3:16: "Let the Word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God."

We see here that Paul in Colossians attributes to being filled with the Word exactly the same thing that he attributes to being filled with the Spirit in Ephesians 5:18, 19, and these two Epistles were written at just about the same time. We must never lose sight of the tremendously important fact that the invisible Spirit of God does His work through the visible written Word of God. *If we keep ourselves in harmony with the mind of God by a constant daily study of the Word of God, and by scrupulous obedience to the Word of God, the instrument through which the Holy Spirit constantly works, then the Holy Spirit will guide us in our prayers; and only then.* If we keep ourselves full of the Holy Spirit's truth contained in the written Word, the Holy Spirit is far more likely to pray through us. From this point of view, then, there is deepest significance in our Lord's own words found in John 6:63: "The words that I have spoken unto you, they are Spirit, and they are life."

How often in our study of the most significant and precious passages in the Bible that bear on the subject of how to pray so as to obtain from God the things that we ask of Him in prayer, we have been brought face to face with the great truth that PREVAILING PRAYER ALWAYS GOES HAND IN HAND WITH PERSISTENT AND OBEDIENT STUDY OF THE WORD OF GOD.

To sum up what we have discovered today in our study of God's own Word on the subject of prevailing prayer: If we are to pray the prayer that obtains from our Heavenly Father the things that we ask of Him:

First of all, we must be careful as to what we ask of God, and be sure that it is something that we ought to have, something that is according to His infinitely wise and absolutely holy will, and then when we begin to pray for it to keep on praying for it for days and weeks and months, and if need be for years, until we get it. We "ought always to pray, and not to faint." We ought to pray through.

In the second place, *we must see to it that we pray not out from our own selfish (and it may be foolish) desires, but under the impulse and inspiration and guidance and control of the Holy Spirit; that we "pray in the Holy Spirit," that we let Him pray through us and so we pray in the wisdom and earnestness and intensity and never-wearying persistence and resistless power of prayer that He imparts.*

Then our prayer will be the mightiest power on earth; for all God has, and all God is, is at the disposal of that kind of praying. That kind of praying can accomplish anything that God Himself can accomplish. That kind of praying partakes of the omnipotence of the God with whom that

Unseen Resources

(Continued from page 6)

drive from Dallas to Gainesville, Texas, in the midst of a busy, busy day. I must often drive far and fast. The highways are infested with the reckless and the drinking. In a thousand cases, accidents and death could have claimed me. I try to drive carefully, but I know that my wisdom and skill are not sufficient. So day by day I commit myself to the care of a loving heavenly Father, and thus far through the years He has surrounded me with a convoy of angels who have kept me safe on my journeys. It is sweet to depend on the supernatural care of the messengers of God who are ministers, or servants, of us who are the heirs of salvation. I claim and delight in the protection of unseen angels. All children of God in times of danger or distress should claim these unseen resources. And this protection extends even to little children, for Jesus said, "Their angels do always behold the face of my Father which is in heaven" (Matt. 18:10).

God Give Us Eyes to See the Unseen!

Our lives are geared too much to this sorry old sin-cursed world. Christians, unfortunately, often think as much of the things of this world as do their unsaved kinsmen. We are as anxious sometimes to make money, to have position and power and to be well spoken of by men as if we knew nothing of a far better world. Children of God are sometimes so fond of the treasures that can be deposited in banks and with which one can buy houses, clothes and automobiles, that they do not lay up treasures in Heaven. Eye glasses sometimes have two lenses, one for seeing near at hand, and another for seeing far away. Children of God who will inherit the kingdom with Christ ought to spend more time looking through their long-distance glasses. God knows we need to develop "other-worldliness." The Scripture says about this:

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."—II Cor. 4:17, 18.

Our God has wells in the desert if we but have our eyes open to behold them. There is a ram caught in the bushes when you need a sacrifice. The Lord Jesus Christ has all His righteousness available for us when we call for it. Christ died for you and His blood is available to cover every sin you ever did or ever will commit. Look away from yourself to Christ, the Lamb that God has provided.

Unseen angels are round about God's children, heavenly messen-

kind of praying puts us in perfect connection.

As you go from here this morning, go with these words burning in your soul, "Praying in the Holy Ghost." I long to live in the Holy Ghost; I long to preach and witness in the Holy Ghost; I long to study and understand the Word of God in the Holy Ghost; but above all else I long to pray in the Holy Ghost. I long also that this church as a body should learn to pray in the Holy Ghost, then nothing shall be able to stand against this church as it sweeps on and on, from victory to victory for God.

(From the book, THE POWER OF PRAYER AND THE PRAYER OF POWER, published by Zondervan Publishers. Used by permission.)

gers and ministers who wait on the heirs of salvation. Let us never be afraid. The chariots of God are more than the armies of Satan. What comforting joy it should be to know that the heavenly host is our bodyguard!

Christ is ours, and He is near at hand. God is in this place where you sit today to read these words.

"The weapons of our warfare are not carnal; but mighty through God to the pulling down of strong holds."—II Cor. 10:4.

Our weapons are invincible, intangible, but mighty, like all our resources.

There are too many poverty-stricken Christians. The riches of all creation are ours if we call upon, believe in, and rejoice over the mighty, the unseen, the eternal things that are ours. May God open our eyes to see the well in the wilderness, the Lamb which God has provided and the unrecognized Lord and Saviour, the One who walks by our side!

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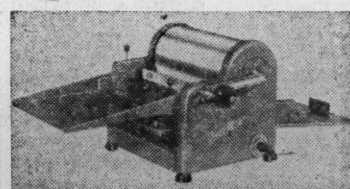
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Holy Spirit cannot keep control of our prayer life, and we cannot "pray in the Holy Spirit." That comes out very clearly in that wonderful passage that we studied two days ago, our Lord Jesus' wonderful promise to answer prayer found in John 14:13, 14, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, that will I do." And then Jesus went on to say, and by saying it clearly shows the connection between daily obedience and that power in prayer that comes through praying in the Holy Spirit, "If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth, whom the world cannot receive; for it beareth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you."

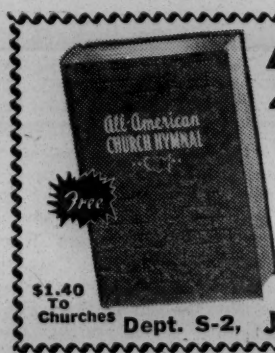
In other words, the Lord Jesus says that if we have that love to Him that leads us to obey Him in everything, day by day, then He prays the Father and the Father sends His Holy Spirit to help us in all the emergencies of life, especially in our prayer life, and thus whatsoever we ask in His name is "according to His will," and, therefore, whatsoever we ask that we get. Oh, how we come again and again and again in our study of all these wonderful promises of God to answer prayer upon the thought that *there is no effective praying of any kind possible on our part unless we are studying the Word of God daily*

upon the Holy Spirit in every word of prayer.

(4) In the fourth place, *If we would pray in the Holy Spirit we must definitely ask God to guide us by His Holy Spirit as we pray.* Tell God that you do not know how to pray as you ought, and ask Him to guide you by His Spirit as you pray, and He will.

(5) In the fifth place, *If we would pray in the Holy Spirit we must count upon God's answering our prayer to send His Holy Spirit to teach us to pray, we must count upon His sending His Holy Spirit to teach us to pray.* We can unhesitatingly count upon God sending Him because in the passage just read, Romans 8:26, 27, He has definitely promised to do so.

(6) In the sixth place, *If we would pray in the Holy Spirit we must keep getting filled with the Holy Spirit.* Paul's inspired exhortation in Ephesians 5:18, "Be filled with the Spirit," or to translate more literally, "Be getting filled with the Holy Spirit" (it is a continuous process, as is indicated by the tense of the Greek verb here used), has the most intimate connection with our prayer life. If we are filled with the Spirit we will be guided by the Spirit in our prayers as well as in everything else. A Spirit-filled man will always be a prayerful man, and his prayers will be in the Holy Spirit. The way to be getting continually filled with the Holy Spirit is indicated in what we have just studied under the four preceding heads. If we do the things there indicated we will be continually getting filled with



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My God, My God, Why?

(Continued from page 1)

forsaken by God! Who can understand that?"

Who can understand that? *God forsaken by God!* When we arrive in glory and know as we are known, I dare say we will not even then fully comprehend all the sufferings and all the implications behind the agony of Jesus Christ when He was forsaken by the Father. And let me emphasize, too, that He was forsaken on the cross, that the Father *did* turn His back upon Him at Calvary.

One time I was talking with a fellow minister of the Gospel who was passing through a particularly grievous situation. His boy had gotten into trouble out in the West; word had come to them about his awful sin, and they were heartbroken. I talked with them a bit and prayed with them; then as I got ready to go, the man's wife said to me, "Brother Sumner, I don't see how I can stand it sometimes. It seems in this that God has forgotten all about us. It is like the heavens are brass. It just seems that the heavens have clouded over and hid God's presence, and God doesn't even know or care about the circumstances we are passing through."

When she said that, the husband interrupted with an emphatic, "No, no!" And turning to me, he said, "Robert, it's just as I've tried to tell her and help her to see: Our situation is just like that of the Saviour on the cross. His agony was so great and His suffering so intense that when He died, He cried out, 'My God, my God, why hast thou forsaken me?' But the Father hadn't forsaken His Son. It was just that in agony of the hour He imagined His Father had forsaken Him."

That was neither the time nor the place for a theological controversy so I remained silent, but as I left the house that day, I said in my heart, "No, that is not right. Jesus Christ was never mistaken about a single thing on a single occasion. He was never deceived about any matter whatsoever! It was not merely that He *thought* He was forsaken by the Father, but He actually had

I. Because of His Position: Bearing Our Sin!

First, the Father forsook the Son because of His position—He was bearing our sin. You keep in mind that God has always, eternally, as long as sin has been, hated sin with a holy hatred. You need only to pick up the pages of this sacred Book and begin to read the story until you are impressed over and over and over again with the intensity of the hatred of God against iniquity, against unrighteousness, against sin.

For example, when you begin to read this Book, in the third chapter of Genesis you will find an earthly pair—Adam and Eve—who lost an earthly paradise because of a single sin. It tells of the curse of God upon the man, of the curse of God upon the woman, of the curse of God upon Satan, of the curse of God upon the ground because of one act of disobedience. *Just one sin* caused them to lose that wonderful paradise! *Just one sin* and the wrath and the judgment and the curse of God came upon them. *Just one sin* expelled them from the garden. *Just one sin* drove them from their earthly paradise. *One sin*—but the awful curse and wrath of God was poured out upon them because of it.

Just a few chapters on in the Word of God you will find where, because of the sin of man and because of God's holy hatred of sin, God broke up the fountains of the deep and opened wide the windows of Heaven—water boiled up from beneath and water flooded down from above—and a mighty flood of forty days and forty nights blotted out all life, destroying every single human being upon the earth with the exception of the eight righteous souls who were in the ark that had been prepared under the instruction of Almighty God. An entire human race save eight souls wiped out in a moment's time because of God's holy hatred of sin!

You read on in the book of Genesis a few more chapters and you will find how the cities of

book—Old Testament and New alike—every place you turn you find the curse, the wrath, the blight, the judgment of Almighty God upon sin. *God hates sin!* Everything in the world about you reminds you of His hatred of sin.

The toiling laborer who earns his bread by the sweat of his face is a reminder of His hatred of sin. The laboring, traveling woman who goes down into the valley of the shadow of death in childbirth to bring back life—the sorrow, the agony of that pain is a mark, an evidence of God's hatred against sin. The thistles, thorns, briars and kindred results of God's curse upon the ground are evidences, reminders of God's hatred of sin. Sickness, sorrow, death, blindness, deafness, lameness—all are evidences of the fact that God hates sin with a holy hatred. Even in such things as the beautiful roses, with all of their fragrance and loveliness, God has attached the piercing thorns to remind the lovers of the rose and the lovers of beauty, fragrance and sweetness that He hates sin and that His curse because of sin is upon this earthly creation. Yes, I say, wherever you turn you find the evidence, you find the fruit, you find the proof that God hates sin.

Then remember that when Jesus Christ died on the cross of Calvary, He was dying according to I Peter 2:24, "Who his own self bare our sins in his own body on the tree . . ." He was bearing *our sins* on the cross of Calvary.

It says in II Corinthians 5:21, "He [God] hath made him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in him." When Jesus Christ hung on the cross on that skull-shaped hill of Golgotha, He was bearing your sin, my sin, and the sin of all the world. God had made Him to be sin for us! The word translated *sin* here is a word that means, and is translated other places, *a sin offering*. He made Him to be a sin offering for us and all of the sin of all ages was placed upon Him there.

John 1:29 describes it with the words, "Behold the Lamb of God, which taketh away the sin of the world." We talk about that in abstract terms. We speak of how Jesus died for the sin of all mankind, how all the sin of all men of all ages was upon Him at the cross of Calvary, yet our weak finite minds comprehend very little of the magnitude of that load of sin.

Take the sin of lying, for example. People are born liars and continue to lie all throughout their lifetime. "They go astray as soon as they be born, speaking lies" (Ps. 58:3), the Scripture tells us. Think of the lies that were spoken just today, this one day in our nice religious college town of Wheaton. Then add to that the lies of Dupage County, plus all the lies told in the state of Illinois, plus all the lies told today throughout the entire United States of America. Then add to that all the lies of the Kremlin and the rest of Russia, England, France, Spain, Portugal and the rest of Europe, all the lies of Asia, Africa, Australia, South America and the islands of the sea. Then add to the lies told around the world just this day, the lies of all the days past, and the years past, and the millenniums past from the time that Satan first began speaking lies and fathering them in the hearts of all who would permit him. Then visualize the lies that will be told tomorrow and all the tomorrows until the end of time when Satan is hurled into the lake of fire forever, all sin is put down, and righteousness rules and reigns without interruption. If your mind could grasp the immensity of this you would have a picture of just the guilt, the curse, the condemnation, the stigma of this one sin of lying alone which He bore "in his own body on the tree!"

Then multiply by that the sin of murder, adultery, stealing, gossip, slander, unbelief, sorcery, envy, drunkenness, hatred, murmuring, and all of the thousand-and-one different sins of all people of all times of all ages past, present, and future. Then realize that the awful guilt and condemnation of them all was placed upon Jesus Christ at the cross of Calvary. What an awful sight it must have been for the One whom Habakkuk 1:13 tells us "is of purer eyes

than to behold evil, and canst not look on iniquity."

When all the sin of all ages was placed upon the Lord Jesus, the Father—because of His personality, because of His nature, because of His hatred of sin—was compelled to turn His back. The Son cried out in the anguish of that hour, "My God, my God, why hast thou forsaken me?" The fact that He was taking our place, bearing our guilt, receiving our condemnation forced the forsaking by the Father.

I tell you, it was an awful thing when He died. Can you imagine, not just the physical agony of the crown of thorns, of the spear, of the nails in His hands and feet, of the Roman cat-o-nine-tails upon His back, but the spiritual and the mental agony that the holy, sinless Son of God endured as the weight and woe and guilt of the sin of the world was placed upon Him?

Voltaire, the infidel historian, tells us that when King Charles IX of France died, his death was "of a most unusual order." He died in such agony that the blood actually forced its way out through the pores of his skin. We know that this wicked king died in such anguish because of the terrible crime he committed in the heinous murder of the Huguenots when he had them slaughtered. Before he died he said to his physician, "Doctor, for months I have been in a fever, physically, spiritually. If only I had spared the innocent, the weak-minded, the crippled, the women and children!" The awfulness of that sin as it weighed upon his mind literally drove King Charles IX of France insane! *One sin!* And remember, too, that sin was committed at the desire, instigation and compulsion of another: wicked, vengeful Catherine de' Medici. Yet that lone sin drove him insane.

Then when you realize the Son of God had not just one sin upon Him, but all and every sin of every sinner, you can well imagine the awfulness of the mental anguish He suffered on the cross of Calvary.

They crowned Him with thorns,
He was beaten with stripes,
He was smitten and nailed to the tree;
But the pain in His heart
Was the hardest to bear,
The heart that was broken for me.

But let's make it personal. It wasn't just the sin of the whole world. It wasn't just the sin of all ages. It was *my sin*. It was *your sin* that caused Him to suffer on the cross to the extent of being forsaken by the Father.

In talking about Barabbas, one author let his imagination run wild in considering his reaction after the jailer came, opened his cell, and roughly dragged him out. He expected, of course, to be led to the place of crucifixion. He was scheduled to die that day. He was under condemnation and a just sentence of death. He was expecting to die a cruel, painful death on a cross. Then, imagine his joyous surprise when he was told that he was free; that as a result of the pleading of the people and the decision of the Roman governor, Pilate, he had been chosen as the one to be given freedom that Passover season!

This writer continued his flight of fancy as he portrayed Barabbas meeting his cronies, going from tavern to tavern, drinking the cheap wine of the day and gradually becoming intoxicated. Then, about noon or a little before, Barabbas staggered out of one tavern, was hurled or jostled along with the crowd out toward that hill called Calvary. There he saw the three rugged crosses planted on the brow of the hill, not an unusual sight for that particular day and time. The writer then imagines that as Barabbas turned to one of his cronies to make a jesting remark about the agony of those on the crosses, suddenly his eyes met the eyes of the one in the middle and something more powerful than wine sobered his heart and mind. The grin was wiped from his face as he cried out in exclamation, "Jehovah God, that's *my* cross He's dying on!" That is simply the imagination of one Christian author about what might have happened to Barabbas. What really did happen we have no way of knowing.

But you listen to me about this! One thing is certain: this business of Heaven, this business of salvation will never be obtained by any individual until he comes to the place of realization about the death of Jesus Christ, "Jehovah God, that's *my* cross He's dying upon! That's *my* place He is taking! He's dying in *my* stead, He's dying in *my* room, He's dying in *my* behalf!"

As the prophet Isaiah tells us, "He was wounded for *our* transgressions, he was bruised for *our* iniquities: the chastisement of *our* peace was upon him; and with his stripes *we* are healed" (Isa. 53:5). This is a personal matter, an individual matter. Jesus Christ died for *my* sin. Jesus Christ died in *my* place. Jesus Christ died in *my* behalf. Yes,

Down from His glory and splendour He came,
Into a world of woe;
Took on Himself all MY sin and MY shame
Why should He love me so?

But because He did,

How can I help but love Him,
When He loved me so;
How can I help but love Him,
When He loved me so.

Yes, "My God, my God, why . . . ?" Because of His position—He was bearing our sin.

II. Because of His Person: Becoming Our Sacrifice!

But hear me again. Not only because of His position, but because of His person: He was becoming our sacrifice. John 1:29 says, "Behold the Lamb of God, which taketh away the sin of the world." First John 2:2 tells us, "And he is the propitiation for our sins: and not for *our* only, but also for the sins of the whole world." The Lord Jesus Christ was taking our place at the cross of Calvary, He was becoming our sacrifice, He was God's sacrificial lamb being offered to take away our sin.

You read the Old Testament. Every sacrifice in the Old Testament that had to do with atoning for sin was consumed, or cut off, or completely destroyed in some way. For example, there was the whole burnt-offering which burned all night long on the altar of fire that never went out. And even then, the next morning, the ashes were taken without the camp and cast away.

It was the same with the sin-offering. It was first slain and the blood sprinkled seven times before the vail of the sanctuary, then on the horns of the altar of sweet incense and poured out at the altar of burnt-offering. The fat was burned on the same altar and then what remained was burned without the camp.

It was the same with the trespass offering. (Continued on page 10)

Oh, teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words that they may reach
The hidden depths of many a heart.
—Frances R. Havergal.

been forsaken, and there was a real reason for it."

There are several reasons, for that matter, but the word *forsaken* in itself is a composite of three different words—"to leave," "down," and "in." It means literally to leave in the lurch, to leave destitute, to leave helpless, to forsake, to quit. And the total meaning is that of leaving someone helpless in a terrible situation—when everything looks hopeless—in a circumstance of despair and apparent defeat. That is exactly the meaning of the word, and that is exactly what happened on the cross of Calvary when the Father turned His back and when the Son cried out in agony, "My God, my God, why . . . ?"

Surely you will acknowledge that the reasons compelling the Father to turn His back upon the Son must have been tremendous! So much so that the earth trembled and shook underneath the load and the sun blushing refused to look upon the scene, dressing itself instead in a black mourning robe for three solid hours—from 12:00 o'clock noon until 3 that afternoon. Tradition says that Diogenes—the man literature portrays with a lantern going about looking for an honest man—observed in Egypt the solar darkness that covered the earth and said to his companions, "Either Deity suffers at this hour or sympathizes with one who does."

Deity was suffering at that hour! Eternal fellowship was being broken between Deity—Father and Son. But why? What was the reason; what was the cause? Was it necessary? Did it have to be? There are three answers, any one of which alone is sufficient to prove it *was* necessary for the Son to be forsaken, that I want to pass on to you tonight.

Sodom and Gomorrah in the days of Lot, because of the stench of their sin and the wickedness of their actions, were destroyed when "the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven" (Gen. 19:24). Yes, from God, from Heaven, came the mighty judgment of the Almighty upon the Sodomites because of sin. God does hate sin with a holy hatred!

You read on in the Bible and you will find, in the tenth chapter of Leviticus, where the sons of a High Priest, Aaron's two sons, Nadab and Abihu, offered strange fire at the altar of the Lord which God had not commanded. Verse 2 tells us, "And there went out fire from the Lord, and devoured them, and they died before the Lord" because they had offered the strange fire. Strange fire, and the judgment of God came! The iniquity of a priest doing that which God had not commanded, or contrary to what God had commanded, brought the judgment of God immediately upon them. Yes, God hates sin.

You can read in Joshua, chapter 7, how an entire nation was defeated in battle, was stymied in their forward advance into the Promised Land because of the one sin of one man, Achan. Because of God's wrath over that one sin, the entire nation was blighted and held back in defeat until it had been judged and put away; then the nation rode on again to victory and triumph with the blessing of God.

You read in the New Testament the same story. Just one illustration: Ananias and Sapphira were both struck dead, both of them smitten by the judgment of God because they broke their vow and lied to the Holy Spirit.

Yes, all the way through this

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Why Is It Necessary to Shoot a Horse When It Breaks Its Leg?

Because a horse is such a poor patient. "He won't be immobilized and he'll constantly bang a cast, or fight a sling, and will just not be calm enough for the broken leg ever to heal. On the other hand,

a dog with a broken leg has enough sense and patience to hold it up; but a horse will put his entire weight on it, and it is just impossible to treat it successfully."

"Be not as the horse, or as the mule, which have no understanding" (Ps. 32:9).

Happy is the person who learns to yield to God in the time of trials and troubles. He who maintains a rebellious spirit does so to his own destruction; but he does well who submits to God's providence and says, "My Father never makes a mistake: all things that He per-

mits will work out for His glory and my good (Rom. 8:28)—so I will be faithful, praise the Lord, in the midst of my troubles, and 'glory in my tribulations'" (Rom. 5:3). Like Job, he who submits and trusts in the day of trouble will be greatly blessed "in the latter end." (See Job 42:12).

(From Christian Victory)

LET DOGS DELIGHT TO BARK AND BITE
FOR GOD HATH MADE THEM SO;
LET BEARS AND LIONS GROWL AND FIGHT,
FOR 'TIS THEIR NATURE TOO.

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The Way to God

By Theodore H. Epp

Starting with the sure supposition that everyone would like to go to Heaven, the author deals with sin and how it is possible to be freed from that sin and gain the righteousness necessary to enter God's holy city. He also shows the necessity of the new birth, how assurance of salvation can be received on the basis of God's finished work, and Christ's once-for-all sacrifice at Calvary. He also emphasizes that this so great salvation is an eternal possession, one which can never be lost.

A second section of the booklet is entitled, "God's Way of Salvation." Here Mr. Epp shows with many Scriptures that salvation is of God, that all men are in need of salvation, how God moves to save men, and the part man has in that salvation: faith, confession, and repentance. He also explains the place of feeling and works. This is a very helpful book, especially for the unconverted or those needing assurance. 10c; 12 for \$1.



Safety, Certainty and Enjoyment

By George Cutting

An especially good book to put into the hands of those lacking assurance of salvation. Written to make clear the way of salvation, the knowledge of salvation, the joy of salvation. The booklet's success in winning thousands to Christ and enjoying a circulation of hundreds of thousands of copies in many languages is indicative of how well the author fulfilled his intention. 5c each, 50c a dozen, \$5 for 150 copies.

SINNERS IN THE HANDS OF AN Angry God

By Jonathan Edwards

Perhaps the most noted sermon ever preached save those recorded in the Word of God. Delivered to a large congregation at Enfield, Connecticut, on Sunday evening, July 8, 1741, it had a most profound effect upon its hearers. "... The influence of the sermon was so great on the congregation that strong men and women cried and screamed for mercy, and even grabbed the seats for fear that they would slide into Hell that very moment!" You will want a copy of this classic sermon. 25c a copy, 5 copies, \$1.00; 50 copies, \$6.

God's Lost and Found Department

By Jack Shuler



6 stirring sermons by a dynamic preacher: "The World's Greatest Preacher"; "God's Lost and Found Department"; "God's Photograph of America"; "Christ's Second Coming"; "The Valley of Decision"; and "The New Birth." These messages have won thousands to Christ when preached in great city-wide evangelistic campaigns and over the air. 10c; 12 for \$1.

Pocket Commentary on the Gospel of John

By Dr. Walter L. Wilson

Can be read in less than thirty minutes, but packed with suggestive seed-thoughts that will inspire and bless for many thrilling hours. First part contains a chapter-by-chapter summary of John's Gospel, emphasizing especially how Christ is presented and portrayed in each chapter. The closing part sums up some thoughts about the 8 miracles in the book and then deals with the five aspects of faith taught by John. 25c; 5 copies for \$1.

The Thousand-Dollar Mistake, and other stories

Compiled by Ruth I. Johnson

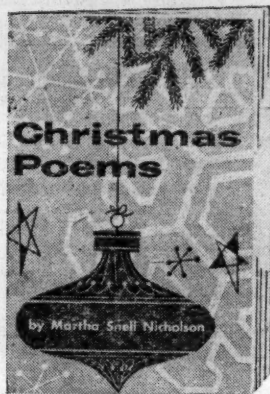
A book of 7 fiction stories for boys and girls. They will thrill at how Ken Smith saved his father's job in THE THOUSAND-DOLLAR MISTAKE; how Rosalind put souls ahead of money and ended up with two jobs instead of one in DOUBLE TROUBLE FOR THE BABY-SITTER; the conversion of Lawan's little friend in SANI, BLACK ORPHAN; what happened on the fishing trip in THE TAG-ALONG and the surprise way that John's cousin, Mary, was won to Christ; the way Dean was spared from arrest and shame by listening to his Christian parents' advice about bad companions in FOLLOW THE LEADER; how Manuel fulfilled his

vow, "I'll show him," exactly the opposite to what he intended in HOW MANUEL SHOWED PONCHO; and how Nancy won by losing in NANCY ENTERS THE FLOWER CONTEST. 10c each, 12 for \$1.

The Twentieth-Century Home

By Melvin A. Jones

Divided into two main sections, "Parents" and "Children," this little booklet of 80 pages is literally packed with sound, spiritual, scriptural advice on many phases of a happy Christian home. Get this book! (Only 34 copies left.) 15c each; 8 for \$1.



Christmas Poems

By Martha Snell Nicholson

Some of the interesting titles are: "His Son's Birthday," "Suppose," "Inn Keeper," "On Christmas Eve," "Christmas Gifts," "This Christmas Day," and "Christmas Meditation." 5c each, Doz. 55c; 100, \$4.

The Baptism With the Holy Spirit

By R. A. Torrey

One of the finest little booklets we have ever offered to our puzzle fans. 5 chapters on a needed, neglected theme. You need this biblical booklet for earnest study! 10c each, 12 for \$1 (only 38 copies).

God Speaks on Divorce

By Theodore H. Epp

In the first chapter, "God Establishes the Home," the author shows the purpose and meaning of the home as established by God in the Garden of Eden, a relationship symbolic of Christ and His church. Chapter 2, "Mixed Marriages," deals with the unequal yoke of a marriage between saved and lost. The next two chapters are both titled, "Marriage and Divorce," and Mr. Epp sums up God's plan and permissions in the passages dealing with these themes. A final chapter, "Confession and Forgiveness," offers comfort and assurance for those who have sinned but want pardon and restoration. A most helpful book. 15c each; 8 for \$1.

LIQUOR—Destroyer of Men and Nations

By Jack Shuler

An especially helpful booklet to put in the hands of those who see no harm in legalized booze, naively thinking it is none of their business what others do with reference to liquor. 5c each; 25 for \$1.



Bringing Christ to the Sorrowing

By Mrs. Walter A. Maier

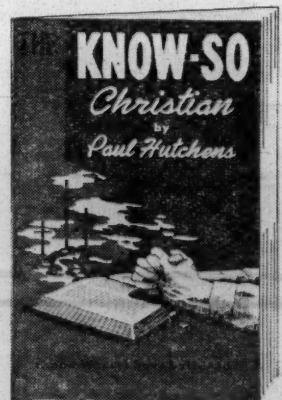
Wife of the famous Dr. Walter A. Maier. In this comforting little booklet of 16 pages, Mrs. Maier, with many Scriptures, poems, hymns, and passages from her husband's writings, endeavors to bring relief to the sorrowing through Christ and His Word. Those who have lost loved ones will especially appreciate this message. 5c each; 55c a dozen (only 29 copies left).



Christian Youth and Dating

Compiled by Ernest E. Lott

Just what the doctor ordered for young people! Mr. Lott has gone to some of the top specialists in the youth field and culled the cream of their writings in order to put some safe, sane, practical advice into the hands of our Christian youth. See that both parents and teen-agers read this book! 15c each; 8 for \$1.



The Know-So Christian

By Paul Hutchins

The author says, "Here are the practical ABC's of the Christian life in simple, everyday language, written for the humble-hearted, who are sincerely seeking to know God." Chapter titles: (1) Hindrances to Assurance; (2) Salvation an Absolute Necessity; (3) How to Become a Christian; (4) How We Know, or Absolute Assurance; and (5) The Life of the Know-So Christian. This 75-page booklet especially helpful to troubled minds. 15c each; 8 for \$1.

Sword of the Lord Box 420 Wheaton, Ill.

My God, My God, Why?

(Continued from page 8)

pass-offering. It, too, was slain and the blood sprinkled at the side and bottom of the altar, a memorial portion was burned, and the remainder was consumed by the priest.

The same was true on the day of atonement when the High Priest selected two kids of the goats for sacrifice. One of them was slain, the blood was caught

in a basin, and the High Priest with incense burning before him to hide from his view the mercy seat in the holy of holies that he die not, entered the sacred place to sprinkle the blood upon that mercy seat. He then came forth and took the other goat, the one called the scapegoat, placed his hands upon its head and confessed the sins of the children of Israel.

Then that scapegoat was consumed, that is, it was taken outside the camp and driven into the wilderness, never to return again. Yes, all the Old Testament sacrifices that had to do with judgment against sin were cast off; they were consumed; they were destroyed.

The Lord Jesus Christ was our sacrifice, our offering for sin. As Isaiah 53:10 tells us, 'His soul shall be made an offering for sin.' Since He was our offering for sin it was necessary for Him to be

consumed; He needed to be cast off. And it tells us in Hebrews 2:9, He "was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

Notice that statement, "That he by the grace of God should taste death for every man." Death here, of course, as it always does in the Scripture when it is used in the spiritual sense, simply refers to that separation which takes place between the individual and God.

Death is separation! That is why the Bible tells us that the person who is not saved is dead in his trespasses and sins. That is, he is separated from God. He is cut off from God. He has no connection, no union with God. The Bible goes on to tell us that if the individual continues in that separation of death, when he dies physically and stands before God in judgment, he will be cast into the lake of fire. This is the second death; that is, it is the second separation, the eternal final separation from Almighty God.

Therefore, when Hebrews 2:9 tells us that the Lord Jesus on the cross of Calvary was tasting death for every man, it simply means He was tasting that separation from God which our sin had earned and deserved. As another has said, "My Hell, your Hell, and all the fires of all the Hells of all guilty sinners were burning themselves out upon Him when He died at Calvary." And so they were! He was tasting death and paying the price of spiritual separation from the Father in your behalf, in my behalf, and in the behalf of every single sinner of all ages.

Oh, what a wonderful story we have to tell of this Saviour who came to take our place, the Lord of Glory who came to die in our stead! I could not pay for my own sins. I could not give a sacrifice of my own that would be sufficient to atone for my sins. So He came and took my place. He paid the price. He met all the requirements at the cross of Calvary.

**The wrath of God that was my due
Upon the Lamb was laid;
And by the shedding of His blood,
My debt was fully paid.**

Yes, so it was! My debt, and the debt of every sinner who will put his faith and trust in Him, was paid at Calvary. Someone may say, "But I don't understand how the death of just one could take care of all the sins of all mankind. How could this suffering of separation by one atone for the sins of all who put their faith and trust in Him?"

It all depends, of course, upon the sacrifice. It is conditioned upon the merit of the one who pays the price. If your paper arrives after the deadline date, please place the date of arrival on the entry. The answer to Puzzle Number 6 will appear in the February 27 issue of THE SWORD OF THE LORD.

4. Each person having a correct entry will receive a coupon along with the weekly prize. *Save these coupons!* They are important! At the end of the year those who have forty-eight coupons will receive a large type, clothbound Scofield Reference Bible. Please remember that the coupons which you have are the only record of your correct entries. It will be your responsibility to keep the coupons. In addition, note that coupons may not be exchanged with one another. The winning of a Bible is on an individual and not a group basis. Also, duplicate coupons will not count as two separate coupons. Please limit all correspondence to only necessary items, and always include your complete address when you write.

Answer to Puzzle No. 3

AND WHEN BILL
SEEK A ONAN A
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the price. And the sacrifice of the Lord Jesus, because of *who He was* as God the Son, paid completely the price of sin for all sinners.

Here is an illustration of how this principle works. Back in the Old Testament, in II Samuel 18, David was talking to his people about going out to war. He said in verse 2, "I will surely go forth with you myself also." He said, "I will lead you myself into the battle." The people responded, "Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now thou art worth ten thousand of us: therefore now it is better that thou succour us out of the city."

Notice that they said about David, 'It would be better for ten thousand of us to die than for you to die.' In other words, 'You alone—because of who you are as the king of the people—are worth ten thousand of us.' If David had been slain, it might have been the end of that young kingdom. It probably would have thrown all the people into confusion and turmoil with the result, no doubt, of a terrible slaughter among the Israelites. So they said, 'No, no! you are worth ten thousand of us.' And in that sense he was.

So because of who He was, the Son of God was worth, as far as the scales and balances of eternity were concerned, more than all of the world with all its individuals of all ages. His death could and did pay the penalty of all sin, of all sinners, past, present, and future, who would receive Him as their personal Saviour. "My God, my God, why . . . ?—because of His person: He was becoming our sacrifice.

III. Because of His Purpose: Buying Our Salvation!

But let me give you one other reason. Not only because of His position in bearing our sins, not only because of His person in becoming our sacrifice, but because of His purpose: He was buying our salvation.

He said in Luke 19:10, "The Son of man is come to seek and to save that which was lost." Mark 10:45 declares, "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." It says in I Timothy 1:15: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."

Jesus Christ came to earth for one reason and that was to save sinners, to give His life a ransom for many, to buy the salvation of everyone who would accept it as a gift from Him. He said in Hebrews 10:7, "Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." He said, "The whole book tells about me and bears witness to the fact that I have come to do the Father's will! He came to fulfill the will of God in buying salvation for sinners who would trust Him.

The Bible tells us about those who have already accepted His salvation, "*ye are bought with a price*: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:20). Yes, we "are bought with a price," purchased with the very blood of Jesus Christ shed at Calvary. He said to the redeemed in I Peter 1:18, 19, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot." We are blood-bought! Our salvation was purchased at Calvary when the Son was forsaken by the Father. Gerhard Ter Steegen, the Swedish poet, wrote about it:

Still, O soul! the sign and wonder
Of all ages see—
Christ, thy God, the King of glory,
On the cross for thee;
From the Father's bosom come,
Wandering soul, to bring thee home.
Wouldest thou know if Jesus loves thee?
If He loves thee well?
See Him suffer, broken-hearted,
All the pains of Hell—
Smitten, bearing in thy room
All thy guilt, and all thy doom.

(Continued on page 11)

"Great Chapters of the Bible"

Deuteronomy 5

The Ten Commandments

Clues Across

- 1 "and _____ added no more"
- 2 "Thou shalt not make . . . any likeness of anything that is in the _____ beneath"
- 6 "For there is _____ difference, for all have sinned" Rom. 3
- 7 to prepare leather
- 8 son of Korah (Exod. 6:24)
- 12 "we have heard his voice out of the midst of the _____"
- 14 Initials for:
 - (a) the first high priest
 - (b) mountain where covenant was made (vs. 2)
 - (c) the seventh day which was to be kept holy
 - (d) the second son of Aaron, killed by God (Lev. 10:2)
- 15 "Before Abraham was, I _____" John 8
- 16 "I will speak unto thee all _____ commandments"
- 18 "And the _____ heard the voice of your words"
- 19 musical direction meaning "silent"
- 21 the eighth commandment, "thou shalt not _____"
- 22 to hasten
- 23 "and after the end of the hundred and fifty days the waters were _____ (d)" Gen. 8
- 25 Initials for:
 - (a) the land where Israelites were servants (vs. 15)
 - (b) the third son of Aaron (Exod. 6:23)
- 26 A son of Judah by Shuah (Gen. 38)
- 27 "Honour _____ father and _____ mother"
- 29 "Thou shalt not take the name of the Lord thy _____ in vain"
- 30 "Who his own self bare our sins in his own body on the _____" I Peter 2
- 31 "Thou shalt have _____ other gods before me" Exod. 20
- 34 A people of Assyria (Ezek. 23:23)
- 35 soldier's slang for "chaplain" (p. _____)
- 38 askew
- 39 First two letters of a valley explored by spies for Israel (Deut. 1:24)
- 40 to spread for drying
- 41 "that it might _____ well with them"
- 42 belonging to a city Israelites passed through (Num. 33:45)

- 44 "I _____ hath sent me unto you" Exod. 3:14
- 46 "_____ and say to them, Get you into your tents"
- 47 "If two of you shall _____ on earth" Matt. 18
- 48 and 49 "Neither shalt thou bear _____ against thy neighbour"

Clues Down

- 1 "_____ every one that thirsteth" Isaiah 55
- 2 "the judgments which I speak in your _____ (s) this day"
- 3 "they have prepared _____ for my steps" Ps. 57:6 (two words)
- 4 "He saith among the trumpets, _____" Job 39:25
- 5 a baby bed
- 6 "_____ shalt thou covet thy neighbour's house"
- 7 "I stood between the Lord and you at that _____"
- 9 "wherewithal shall it be _____?" Matt. 5:13
- 10 "thy _____ is not waxen old upon thy foot" Deut. 29
- 11 "Hear, O _____"
- 12 "The Lord talked with you _____ to _____"
- 13 "And _____ wrote them in two tables of stone"
- 17 center part of wheel
- 20 "Not as one that beateth the _____" I Cor. 9
- 21 "I _____ between the Lord and you at that time"
- 23 affirmative vote
- 24 related through the male line
- 27 implements for spreading
- 28 "who is there of all flesh that hath _____ the voice of the living God?"
- 30 "nor thy stranger _____ is within thy gates"
- 32 "neither shalt thou _____ thy neighbour's wife"
- 33 The central projections on a shield or buckler (Job. 15:26)
- 36 "if we suffer, we shall _____" II Tim. 2
- 37 "Thou _____ spirit, come out" Mark 9
- 41 "Thou shalt not _____ down thyself unto them"
- 43 the first three letters of the country from which Balaam came (Deut. 23:4)
- 45 colloquial title for mother
- 47 "I stood between the Lord and you _____ that time"

Free!

for correct, prompt answers to
Puzzle Number 6

THE GOOD NEWS—

Illustrated Gospel of Luke



A very special book will be the prize to all who solve this week's puzzle correctly and send it in before the deadline date. It is

The Good News

as narrated in the Gospel according to Luke. It is the actual gospel, exactly as in the King James Version, but in an exciting new form, like a magazine 8½ x 11 inches. There are 64 pictures in the 32 pages, showing life in the Holy Land as referred to in Luke—plowing with oxen, the lilies of the field, sowers and fishermen and shepherds, the Roman coins of Jesus' time (referred to in the Bible as "mites" and "pence"), and many others. There are maps and charts of the areas mentioned. Palestine in the time of our Lord is described in an article at the beginning—its people and its geography, and there is a history of the city of Jerusalem. Ideal for Sunday school and vacation Bible school lessons and Bible study classes.

You will really get the spirit of the Gospel of Luke in this setting, and can read it like a story. There are paragraph headings, but no chapter and verse divisions as such (though each section is marked so you can tell what it includes). It is a wonderful story in a new and beautiful form. Don't miss it! Remember, "The Good News" is free to all who correctly solve Puzzle No. 6 and get it in by the deadline date.

Are You Sending Your Dimes?

There is no charge for this puzzle feature of THE SWORD OF THE LORD. It is provided for the entertainment and instruction of our readers. However, since there is quite an expense involved in checking the puzzles, in buying and sending out the free books given as prizes, many of our friends have been enclosing 10c with each puzzle they send in to help defray these costs. Please send a dime each time if you can. Enjoy this week's puzzle on another great chapter of the Bible, and get it in time to get this wonderful book as our gift to you!

THE RULES

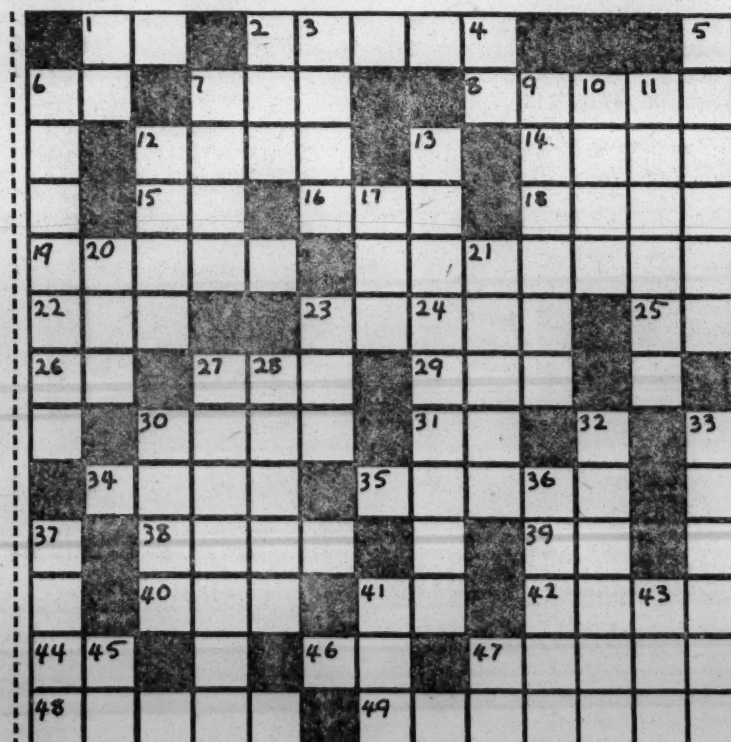
1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle. (Please include country in foreign addresses.) This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print (not more than three inches wide) on a separate sheet of paper your name and address, and the answers according to the clue numbers given. Entries will not be returned.

3. In order for you to receive THE GOOD NEWS—Illustrated Gospel of Luke, your entry must be postmarked by midnight, Feb-

Deadline: February 16, 1959

Puzzle No. 6



Mail to: Puzzle Editor, Sword of the Lord, Wheaton, Illinois
PRINT CLEARLY

Name _____

Address _____

City _____ Zone _____ State _____

(Cut along dotted lines)

My God, My God, Why?

(Continued from page 10)

See Him of His God forsaken,
Hear His bitter cries
Rise unanswered through the darkness
Of the silent skies—
See the fountain of the blood
Shed to bring thee back to God.

Mine the sin, O mighty Saviour,
Laid by God on Thee—
Mine eternal condemnation
In Thy cross I see—
In Thine agony divine
See the curse that else were mine.

See the conquest and the triumph
Thou for me hast won;
Justice satisfied for ever,
All God's pleasure done.
Thus, O smitten Rock! from Thee,
Life eternal flows to me.

"Unto me, the base, the guilty,
Flows that living flood;
I, Thine enemy, am ransomed
By Thy precious blood.
Silent at Thy feet I lie,
Lost in love's immensity.

I wonder what that love means
to you tonight? It was this great
love that brought the Lord Jesus,
the Son of God, from the glories
of Heaven to the tasting of the
Hell of Calvary for sinners such
as you and me.

The story is told that Kazinak,
the robber chieftain of Green-
land, came to a missionary's hut
one day as he was translating the
Scripture into the native lan-
guage. He stood and silently
watched the minister a moment,

then inquired as to what he was
doing. The missionary said, "I'm
taking these letters and with the
letters I am making words. With
these words this Book is able to
talk to us."

The robber chieftain said,
"Would it talk to me?"

"Yes."

"I'd like to hear it talk to me."

The missionary turned to the
story of the crucifixion and began
to read of the sufferings and the
humiliation of the Son of God.

The robber chieftain listened
very carefully and when the mis-
sionary paused in the reading he
interrupted to question, "Why?
What's this man done? Has He
killed someone? Has He stolen
another man's wife? Has He rob-
bed? What has He done?"

The missionary said, "No, He
hasn't killed, He hasn't robbed, He
hasn't stolen another man's wife.
He hasn't done anything of that
nature. This man never once
sinned."

And the robber chieftain said,
"Then tell me why they are doing
that to Him? Why are they treat-
ing Him so?"

The missionary then explained
to him some of the wonders of the
atonement and told him the story
of His taking Kazinak's place on
the cross of Calvary. As he told
him about Christ's dying in his
stead, that robber chieftain, whose
hands were stained with his own
brother's blood, stood and wept
like a baby at the wonderfully
sweet love story of the One who
had paid that kind of a price to
buy him an eternal salvation.

I wonder about you. Have you
heard it too much? Has this story
of the cross become so common-
place, so general run-of-the-mill
variety that it no longer stirs your
heart in loving appreciation for
what He has done?

When I was a boy, my father
used to tell us stories all the time.
As a matter of fact, the folks
could get us to go to bed at 3:00
o'clock in the afternoon if Dad
would tell a story. He had stories
about Jimmy Chipmunk; stories
about Robert the Rabbit; stories
about Harold the Snake—every
kind of a story you could think
of. Some were made-up animal
stories and some were true-life
human stories. I didn't always
know when he was telling true
stories or when he was making
them up to please us. But I re-
member one story he told me time
and again that broke my heart
every time I heard it. After I
came to years I learned it really
was a true story and that he got
it from one of Dr. R. A. Torrey's
sermons. Dr. Torrey insisted that
it had been verified by a profes-
sor at the University of North
Carolina where the incident took
place.

My dad used to put me up on
his knee and tell me about this
husband and wife—a fine farm
couple—and their only son. They
solemnly vowed when the baby
was born that he was going to
have a chance in life and not be
handicapped as they were by a
lack of formal education.

They stayed by their word.
When he graduated from high
school they gathered together
what they had saved for his tu-
ition and sent him off to college.
He was going to become a medical

doctor and they figured it would
be at least seven long years be-
fore they saw him again since he
would need to work summers in
the city.

After about two years, the dad-
dy said to the mother, "I just
can't stand it any longer. I will
have to make the long journey
to visit our boy."

He went out and hitched the
horse to the buggy and started off.
It took him several days to get
there but he didn't mind the jour-
ney for the joy in his heart. They
were in very poor circumstances;
every penny they had been able
to set aside had been used to help
their boy through school. The
daddy's clothes weren't so good;
the buggy was pretty much out of
date and the bones on the old
horse were sticking out. When
he hit that college town, my, the
laughter! Everybody who saw him
said, "Look at that old man! Look
at that old horse!" So they
joked. But he didn't mind; he
was looking for his boy.

As he rode along across that
campus looking way off down the
street his old eyes recognized his
son and another boy coming to-
ward him. But what he didn't
know was that the boy walking
with his son had looked up and
said, "Hey, would you look at
that! Look at this old fool com-
ing down the road with that old
horse and that old buggy!" And
so they laughed together.

When the father got almost to
the young men, he dropped the
reins, bounced over the side of
that buggy, ran full speed down
the sidewalk, threw his arms open
to the boy and shouted, "Son! I'm
so glad to see you!"

But the boy just quickly side-
stepped and said, "Sir, you must
have made a mistake. You're not
my father. I don't know you. I've
never seen you before in my life,
as far as I know." The ungrateful
son turned on his heels and
walked off, leaving his broken-
hearted daddy standing there in
open-mouthed amazement.

Whenever my father would tell
me this story and remind me of
the sacrifices those loving parents
had made for their boy in sending
him to school, I would weep like
a baby. I could never understand
why the boy would treat his daddy
so contemptuously, even though
he didn't have good clothes and
the horse and buggy weren't
much. Even if everyone else was
laughing and mocking, I couldn't
understand why the boy wouldn't
boldly step out, throw his arms
around his daddy, claim him as
his own, and return a portion of
the sacrificial love his father had
made for him!

My father said that the old man
got back in the buggy, went back
home, unhitched the horse, fed
him, watered him, went into the
house, sat down in the rocking
chair, and died of a broken heart.
I say, I've never been able to un-
derstand that story. I couldn't
when I was a boy; I can't tonight.

But I tell you truly that the
story of the ungrateful son is
dead easy to understand, it is the
height of simplicity to comprehend
in comparison with the story that
God Himself left Heaven's glory,
took upon Himself the form of a
servant, went all the way to the
cross of Calvary, was spit upon,
had His beard pulled out by the
roots from His face, had His back
beaten with the lashes of the
dread cat-o-nine-tails, had the
Roman nails driven through His
hands, the crown of thorns jam-
med upon His brow, was jeered
at, was laughed at, was blindfold-
ed and smitten in the face, was
mockingly invited to prophesy,
was challenged to come down
from the cross, was weighted with
all the sins of the world upon
Him, tasted all the physical, men-
tal and spiritual agony that He
did in order to buy salvation for
sinners; then to have a sinner
meet Him and say, "I won't have
You. I won't let You come into
my heart. I won't receive You. I
won't let You save me. I won't
let You take me to Heaven. I
want my own way. I want my
own sin. I want my own life," and
turn away from Him. I tell you
it is far easier to understand the
attitude of the boy who turned
down his daddy than it is to un-
derstand the attitude of a sinner
who turns down such a Saviour
as this!

Can you reject such matchless
love?

Can you His claim disown?
Come give your all in gratitude,
Nor leave Him thus alone.

Why not right now, this mo-
ment, let this lovely, wonderful
Saviour come into your heart and
save you forever? *He will!* He said
in Romans 10:13, "Whosoever
shall call upon the name of the
Lord shall be saved." That is
God's Word and all of Heaven
stands behind it. The sinner who
will trust Him and will call upon
His name, shall be, *shall be*,
SHALL BE saved, according to
God's own Word. Will you trust
Him? Let's bow our heads in
prayer.

Our Father, we thank Thee to-
night for the story of Calvary, for
the story of the One who for our
sake, in our behalf, permitted
Himself not only to be slain, but
to have all the sin of the world,
our sin, placed upon Him. The
wrath that we deserved, the judg-
ment that we deserved, the suffer-
ing and the humiliation that we
ought to have had forever, He
took for us. The only thing we can
say is, "Lord Jesus, I sure do
thank you." I sure do thank you
tonight, and I pray right now that
Thou wilt speak to the heart of
that boy or girl, that man or
woman who is here but has never
said, "Come into my heart; come
into my heart, Lord Jesus." May
tonight they cry, "God, be merciful
to me, a sinner," and be saved.
Lord, those who have been re-
jecting and turning down the Sav-
iour who died for them at Cal-
vary, help them not to do it any-
more. Help them to quit it to-
night. Help them to stop it right
now and be saved. There are
Christians here tonight with sin
in their hearts and lives. Awaken
them to the realization that this
is the price He paid for them. May
they lay every sin aside, every
false pleasure, every habit that
binds them, and present them-
selves anew and afresh in conse-
cration at the pierced feet of Je-
sus Christ in gratitude, in thank-
fulness, in appreciation, for we
ask it in Jesus' name, Amen.

—The End—

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